# Jñānaganja

## A Space for timeless divinity



Gopinath Kaviraj

Translated from Bengali by
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# Content

## *Introduction*

### *'All senses have its coverings, like eye-lid'*

It was 10th June 1976. Varanasi. I was 13 years old. In Bengali family, the sacred thread ceremony (*yajñopavīta saṃskāra*) is like marriage ceremony only devoid of a bride. This ceremony had just taken place with me in three days and I was before Ma Anandamayi inside her āśrama with my all family members especially my mother. My head was shaved due to the ritual of that auspicious ceremony. I bow down to her, and I was suddenly instructed by my mother to bow down too to that gentleman who was lying down on a bed in the same big room. He was tall, old and sick. He raised his head and said something to me when I touched his feet. His spoken words were in Saṃskṛta. My mother suggested me to jot down all those words as he had blessed me. I did the same unwillingly for I had just remembered another Saṃskṛta verse called Gāyatrī hymns, and now it seemed another hymn-like. It was very difficult for me at that age to remember long classical Saṃskṛta verses as sacred hymns, mantra, though I belong to Saṃskṛta tradition in my own family with Pandit Ishvarachandra Vidyasagar and Pandit Suniti Kumar Chaturjya.

On 12th June, that man departed his mortal body. Then I came to know his name. He was Mahamahopadhyaya Pandit Gopinath Kaviraj. But at that time, I could not know who he was. When I completed my graduation in Mathematics, I came to know his introduction, but he had already introduced himself by giving that verse as gift to me. He introduced me before

myself. In actual terms, he had initiated me with those sacred words. Those Saṃskṛta words constitute a verse, and that verse he recited, was from Yogavāsiṣṭha. It says, '*śiṣyaprajñeva bodhasya kāraṇaṃ guru vākyataḥ*', meaning, it is actually the intelligence of the disciple alone that gives rise to his ultimate wisdom when he listens to his master's words. This verse gives emphasis on disciple's own intelligence, which is sufficient enough to attain wisdom and liberation, bereft of a spiritual master. This was a great indication to me from him that I had to grow in my own grace of my intrinsic wisdom already within as the infinite potentiality of the stainless soul. I couldn't understand and learn all these things at that time, honestly speaking. But that was actually my sacred thread ceremony, a thread constituted by sacred mystic words spoken by a realised soul. After that unknowingly happened initiation ceremony, we were told to sit silently as mother (Ma Anandmayi) was going to converse with Kaviraj ji. I can still recall that some girls made a veil with a long white cloth before all of us. They both were only behind that curtain. That cloth was almost transparent and I could see, they were not talking before my ordinary eyes. They were looking at each other and there were tears in all four eyes.

In 1980, during graduation, I started to visit the home of Thakur Jaidev Singh, as my mother suggested me again for this. Then I came to know, he was simply there just to learn Tantra especially Kashmir Saivism from Kaviraj ji. My mother used to go to Kaviraj ji's place like other devotees for his spiritually enlightened presence where Jaidev ji went in a regular way to study Tantra. From 1980 to 1986, I was the regular visitor of Jaidev ji's place. He was at that time translating Abhinavagupta's masterpiece 'parātriṃśikā vivaraṇa' with some works on Kabir. He taught me how to make bibliography. He inspired me to know and learn about Indian classical music,

Kabir and Kashmir Saivism. Once he met my mother as he had a personal diary of Kaviraj ji written in Bengali and he was willing to translate it into English. And in 1986, Jaidev ji passed away. Then I came in contact with another scholar Pandit Vraj Vallabh Dvivedi, who too used to go to Kaviraj ji's place to study and sat at the same seat inside Sarasvati Bhawan where the seat was exclusively made for Kaviraj ji.

Dvivedi ji became my teacher of Saṃskṛta, especially Āgama and influenced me to translate Tantrāloka, the magnum opus of Abhinavagupta from Saṃskṛta into English. I started with his instruction in the grace of Kaviraj ji. Dvivedi ji wrote the preface and the first volume of the English translation of Tantrāloka appeared in 2008. We classified all thirty seven chapters into seven volumes. I translated and Dvivedi ji went through all those translated verses. Till date, five volumes have been appeared. This published translation is for the first time in the world now in the absence of Dvivedi Guruji but with the invisible sacred thread of Kaviraj ji, Jaidev ji and Dvivedi ji. They have become a sacred hymn for me till eternity.

Once Dvivedi guruji called me over telephone, and told, there was a Japanese aspirant in Varanasi who was willing to visit Paramhamsa Vishuddhānand's asrama but forbidden by āśrama people to enter into. Guru ji requested me if I could take him to the āśrama. We visited there without any problem. That fellow was very happy. He invited me for lunch at Krishnamurti Foundation where he was staying at that time. He gifted me a book on 19th August 2007 at the same place where Krishnamurti used to preach inquisitives under the huge banyan tree. That book was in Bengali and its name was 'Jñānaganja'. He asked me to translate the book into English for him as he was willing to translate the same into Japanese from English. He offered me some money for this work and asked me what

he should pay for that to me. Without any blinking of my eyelash, I smiled saying, I can't think of money, it would be a great time for me if I translate that by going through Kaviraj ji's realised words as the benediction and blessings. His name is M. Kata (Takaoka Hikaru). Later I found Krishnamurti has quoted him in one of his lectures as a Yogi, already published in a book form. Guru ji was very happy as I refused to take anything from Kata and willing to fulfil his wish. Guruji blessed me relentlessly.

But sorry, I could not translate it in prescribed time, though Guru ji suggested me to do. Meanwhile I had started translating Tantrāloka and reading Kaviraj ji's personal diary, that helped me a lot and it is resulted now in this book as the complete translation of Jñānaganja. Here this oft-searched book by the Yogis, siddhas, aspirants and spiritual practitioners consists of all those words written in Bengali version with the essence of ten letters. I have also added some portions from Kaviraj ji's diary, it is here for the first time, which Jaidev ji wanted to translate from Bengali into English. But I sent to Kata through mail only the gross portion of Jñānaganja.

This is the story.

There is and has been a deepest belief among Yogis that there really exists a place in Himalayan valley near Tibet, named Jñānaganja where all liberated souls are still staying who once appeared in human forms, practiced spiritual austerity and attained the bliss of God, became God in their mortal life time, for example Buddha and Paramhamsa Vishuddhānand. Kata was keenly searching for a guru, the spiritual master, at that time in 2007 during his stay in India. He told me after published in Japanese language; it should be published in English in India as well. He asked me at that time why Buddha had chosen Varanasi (Sarnath) to give his first sermon. I explained him the fact as the deer park was the only place devoid of violent

animals at that time and Yogis used to come there to emaciate their bodies to go to Jñānaganja with their subtle bodies and return. They found their grosser bodies safe in deer park and continued their spiritual journey again in the same grosser bodies. Buddha came their only for this reason. He was a Yogi, (Śākya)Muni, and ultimately a Buddha, Tathagata.

Now who will tell about and show the way to the physically established Jñānaganja. Only a Yogi can do this, and Pandit Gopinath Kaviraj ji did this task in written form with the help of his spiritual master Swami Vishuddhānand Paramhamsa. This is the only material evidence we have in hands. Kaviraj ji has clearly stated in this book, 'one can find this place at every state of life, physical and mental i.e. spiritual. If the Yogi and aspirant find this place at spiritual state, then he would find and see and visit there physically too.'

Let us enter into this mystic state of mind located outside too with full of mists and secret caves, outside and inside.

Gautam Chatterjee
Maha Shivaratri 2014



## Chapter One

## *The Light on Jñānaganja and the life of Sri Sri Viśuddhānanda*

The great saint (*Mahāpuruṣa*), whom we are going to discuss today, was an ideal character and emancipated Yogi. This kind of pure and pious life, doings, wisdom and great devotion, and beautiful confluence of sweetness, is very rare in this world. We would be great full by illustrating his good life, with this hope I am eager to enunciate this topic today. I am not qualified to write his life-sketch. We find this life becomes meaningful when we realize at least one percent of his transcendental life, when we get amazed by attaining a few general sparks of his splendor, where our subtle thoughts get limited to his gross body only, I can not even think of preparing his life sketch or biography.

Creating a biography is very difficult. Why difficult because, I feel it is rather, if I say, impossible, that would not be hyperbole. This is doubtful whether one can write another's life with accurate understanding. One rarely understands one's own life correctly, so how can he understand others'! One's own life seems mystic before oneself as one grows in wisdom. The enormous power that exists inside and outside the world is playing in the subtle and in the gross as well, we do not see its play due to our ego-centric attachment only, which we can not doubt about its play in every lives. We can not deny that even we don't understand. One who becomes capable to

experience that play of great power with the depletion of ego, who can trace the shadow of that grace even in every trivial event of life, becomes grate full by coming across the play of *Mahā Śakti* (great power).

As long as our perception is clouded with ego, one can try to prepare a life sketch, even fulfill that. But after that, it stops. That is why there exists no biography of the great beings. If there exist, these are simply accumulation of some heartless gross incidents. These can be descriptions but not life.

*vajradapi kathorani mriduni kusumadapi*
*lokottaranam chetamsi ko nu vigyatumarhati.*

This saying of Bhavbhuti is correct in verbatim. The mind of a transcendental man is harder than rock, whereas delicate more than a flower. One finds a confluence of contradictory properties at the same time in him. As God rests in full of contradictions, in spite of that He is beyond properties (qualities), unattached, His devotees too are like Him. Who would be courageous to describe their characters?

In the natural flow of time, the ideal of good doings faded away. Man has forgotten his natural goal of life by falling from his state of seer like grace, wasting his precious time and power by considering and then seeking the meaningless in place of the meaningful. He has loosen his faith in scriptures and in the sayings of seers—that kind of rigorous spiritual practice (*Tapasyā*) is no more, that kind of simplicity is no more, that kind of faith and love of wisdom is no more for he is not familiar with truth. His body is impure, mind is contaminated, heart is narrow, vision is bleak and intellect is inert. Will he be ever seen the real nature of religion? As he can not see so his doubts never diminish, attachment with thought does not drop;

attraction towards the generous and sweet form of truth does not come into experience. That is why the fickleness of his retarded mind never stops by any mean.

For the taste of that nectar, from the lord of Amardham to smallest insect wanders constantly everywhere with the feeling of intense desire, by getting even its bleak presence, absorbed being feels himself so grate full for even a moment only, one does not feel completely satisfied anyway until one gets it, even his unrest (distress) persists, to make one taste that flow of nectar who is fallen outward by limiting oneself in pleasure, in every era, great seers (*Mahāpuruṣa*) appear with the grace of almighty mother of the world in the form of right teacher (*Sadguru*) on this deathly earth.

I know, I have no right to discuss this remembering topic. as one can not get the right to enter into the temple of a deity (*Devgriha*) and to worship the deity (*Devārchanā*) until one qualifies bodily purity and discipline, so for the person who is having a mind which is fickle and contaminated, remembrance of a great saint (*Puṇyaśloka mahāpuruṣa*) is restricted. In spite of knowing this, in spite of completely accepting my inability, if I am concerned to enter into this present discussion of context, that has a cause.

He, who is by attaining the top seat of meditation (Yoga) and science (*Vijñāna*), capable of showing and explaining to the deserving yogis the essence and the splendors of treatise, who is ideal yogi, ideally wise and ideal devotee, who is the great soul (*mahātmā*), knows the essential meaning of sacred syllables and knows the truth, who is the shower of the absolute wisdom, an idol which transmits the power and the grace of God, who is the lord of the state of unity in the centre point of great luminous triangle with the gleaming trio—will, knowledge and action, to whom the existence of space and time ceases and is imaginary—in one single sentence, (he) is

naturally a right teacher (*Sadguru*), the appearance of God. May we move ahead today by the grace of the same teacher by realizing him on the way shown by the same and which is goal of the same. As fire accepts and purifies even impure things in its flowing accompany and never discards and rejects it, similarly the pious company of a great saint (*Mahāpuruṣa*) would necessarily accept and affect the contaminated mind in favorable way—this is my faith. There is the right of the poor and the deprived too on the compassion of God. As in an impure body, a child calls by showing his hands to uplift himself at the lap of his mother not thinking of purity and impurity, so the mother too never hesitates to embrace him in her heart. This is such the beauty of a motherly lap that with her affectionate touch, the dross of the child naturally wipes out.

There was a hermitage, say, about sixteen miles far from Vindhyachal,—there lived so many saints and hermits. At that time mother Shyāmā Bhairavī used to stay there in a cave. Once there were two young fellows stayed there for one day. Mother Bhairavī cared a lot and arranged well for both. After some time, a hermit (*Mahāpuruṣa*, great soul) came there and took them from there with him.

In the early morning after night, he saw—he has come at an amazing place. When asked, came to know that—in the midst of Uttarapath, this is a famous but very difficult Yogashram (a hermitage for yoga and meditation).

There is a good landscape—series of mountain peaks all around, under the grand picturesque clouds in the clear blue sky, in the meantime, the beautiful music of river Giri is flowing vibrantly. In the midst of this landscape, there exists a huge hermitage covering 1/8th mile of this place. There are existing formations around this hermitage, around the formations there is water pond, for the movement of yogi-s in the outside, there is a bow-shaped bridge over this pond. The hermitage is

ornamented in layers—these (layers) are decorated in accordance with the levels of knowledge or education. There is an amazing arrangement for the education of yoga and science. Every one has to stay here in celibacy for education after initiation, most of the time. The department of science is open—this is completely in the possession of a separate scholar. His name is Srisrimat Shyamanand Paramhans. The chief owner of this hermitage (āśrama) is Srisrimat Gyananand Paramhans. This place is very ancient, it is said as proverb—its ancient name was Indrabhawan. After 5, 6 centuries, by cultivating this place in rituals, respected Sriyut Gyananand Swami took over its charge for its management and preservation. Still now, he is its chief owner. Many people stay here. Among them, following category is considerable—

1.Young celibate.

2.Young girl. They are also celibates.

3. Students of science. Most of them are under first and second categories.

4. Saint Paramhans. The saints of this category who live here are not too less in numbers. Their age-groups are much more, such that it is unbelievable for the common men. 200-300 years, may be more than thousand years old persons too are present here. Among these proved yogi-s (*Siddha mahāpuruṣa*), many saints do not take 'food'—but they, who could not attain that height of success, take only some kind of thing.

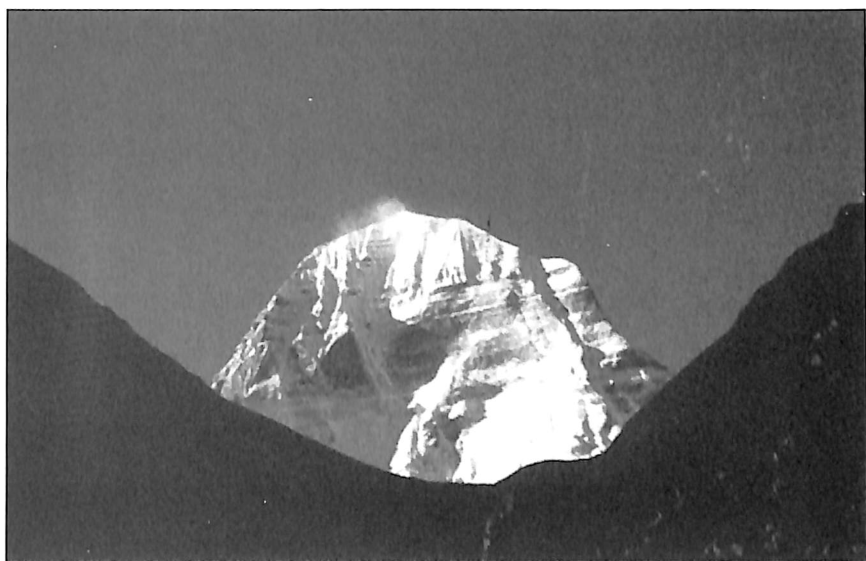
When Bholanath stays in Jñānaganja foe eight or ten days, honorable Nimānand Swami takes him to my revered guru Srisrimat Mahatapa and introduces before him. We hear, the age of Mahatapa is about 1200 years. He is a most powerful great yogi. He generally does not stay in that Yogāśrama (hermitage). He does not have any ashram. At the place in Tibet where he lives, there is a cave—in which an stone made

idol of Rajrajeshwari Devi is established, so this is called Rajrajesvari Muth. Actually there exists no home, no house, nothing. They, who live there, need no home. Saint Mahatapa stays in this place most of the time—seldom comes in the Yogāśrama. Sometimes he visits to her gurumā (wife of spiritual teacher) Khepa Mā as a peaceful pilgrimage. In this icy area, there exist some more Muths like this yogashram. Those are under the control of Rajrajeshwari. This sage (*Maharṣi*) generally does not speak much, always remain in his own concentration does not have any news about outward. His chief disciple Srisrimadbhriguram Paramhansdeb is the chief owner and worker of these Muths. He is all in all—the owner, practitioner and modifier.

We have talked about Paramhans Nimanand, Shyamanand and Gyananand—they are all guru brothers of this Bhriguram Swami. Of course, in the practice of yoga, Bhriguram Swami is one and only.

Maharsi Mahatapa gave the seed syllable (*Bījamantra*) to Bholanath by imparting power with the touch of Shiva-accepted as disciple by initiating (*Dīkṣā*) him. At the end of initiation, one has to stay at the Yogashram for sometime for education. The teaching system is amazing there. From Paramhans Shyamanand, Bholanath receives teachings about *Sūrya Vijñāna* and Paramhans Bhriguram Swami teaches him Yoga. This teaching is long-lasting, eternal. After many years with austerity, untiring study, limitless patience and hard work, Bholanath becomes impeccable in both knowledge—yoga and science.

One must not get confused by hearing science that this is like the western science which is inert (*Jaḍa Vijñāna*). Actually there exists no such thing as inert. That we usually refer as inert is also not at all inert. 'Special Knowledge' is the meaning if the word science. These are so called inert and conscious.



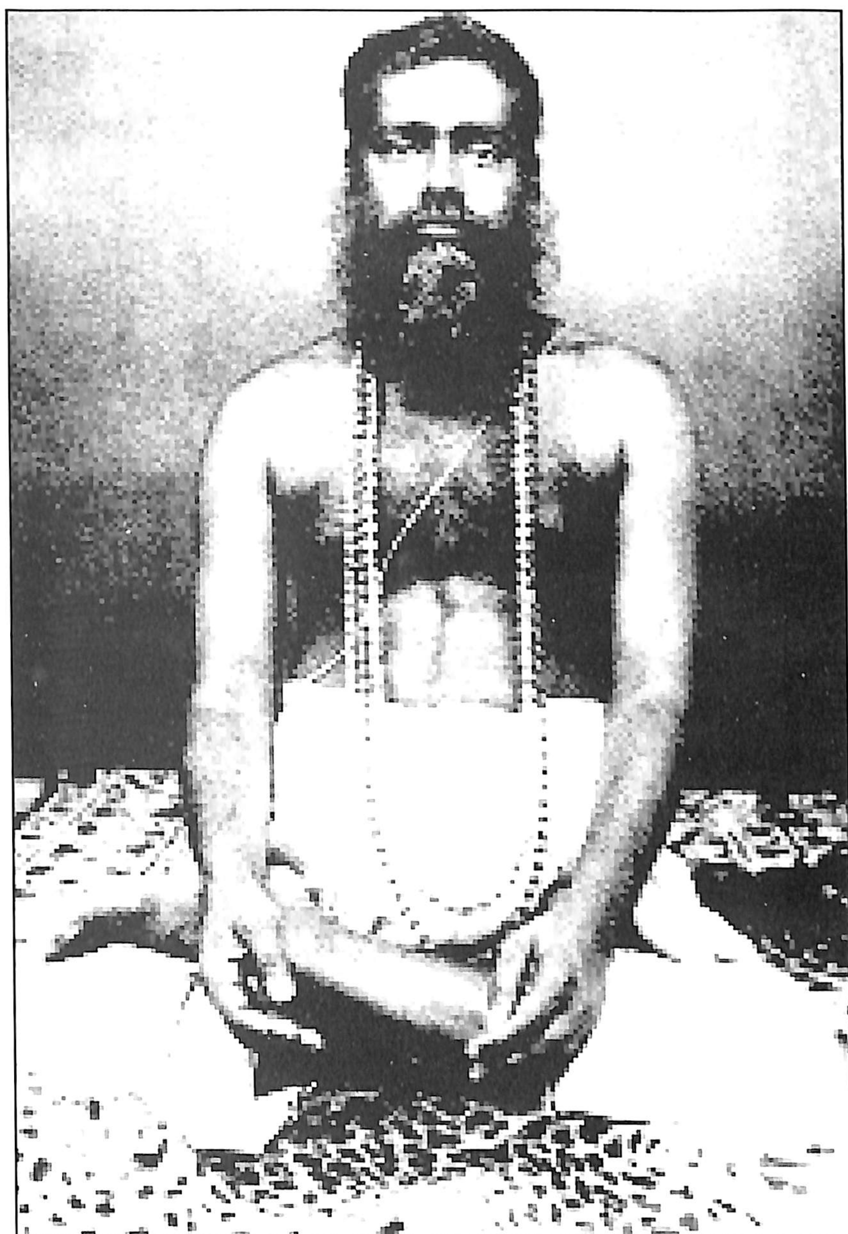
A divine space for spontaneous consciousness



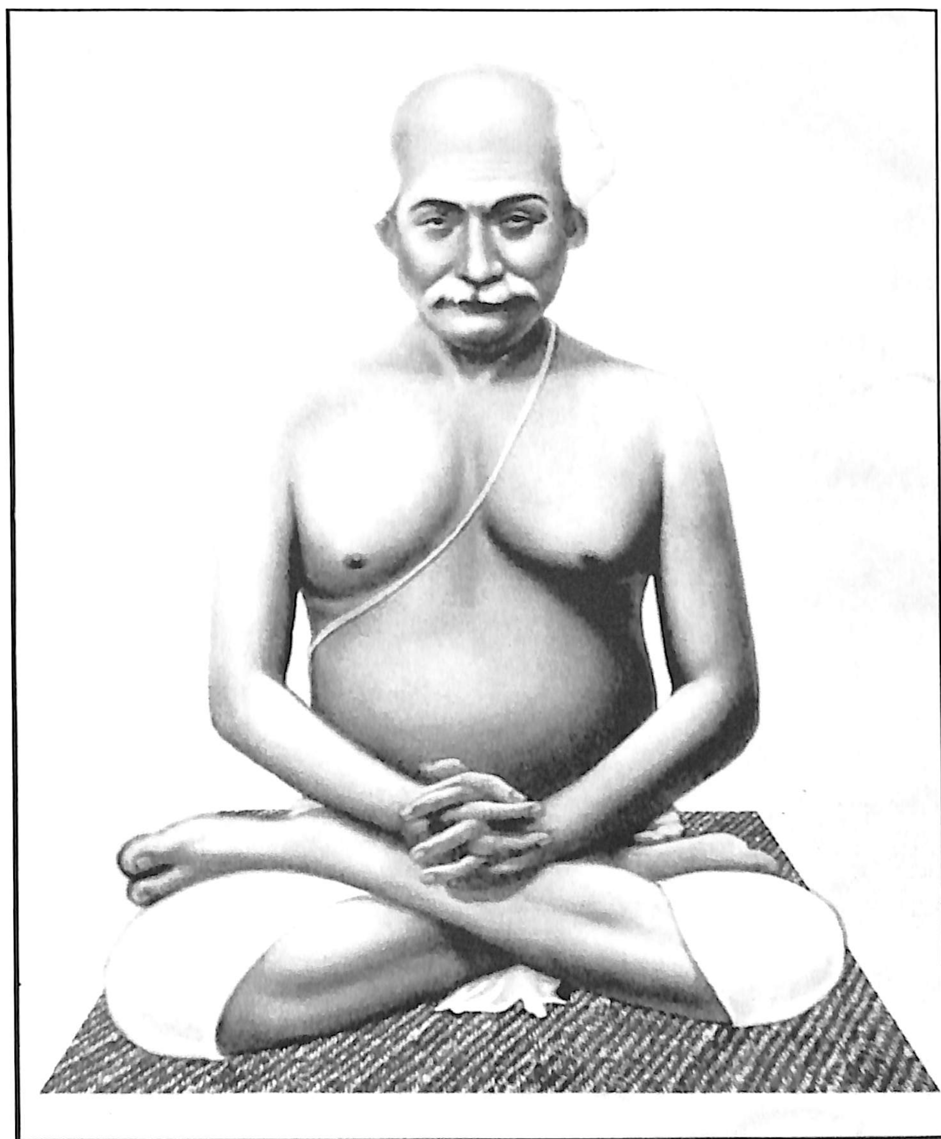
Pt. Gopinath Kaviraj with Maa Anandamayi



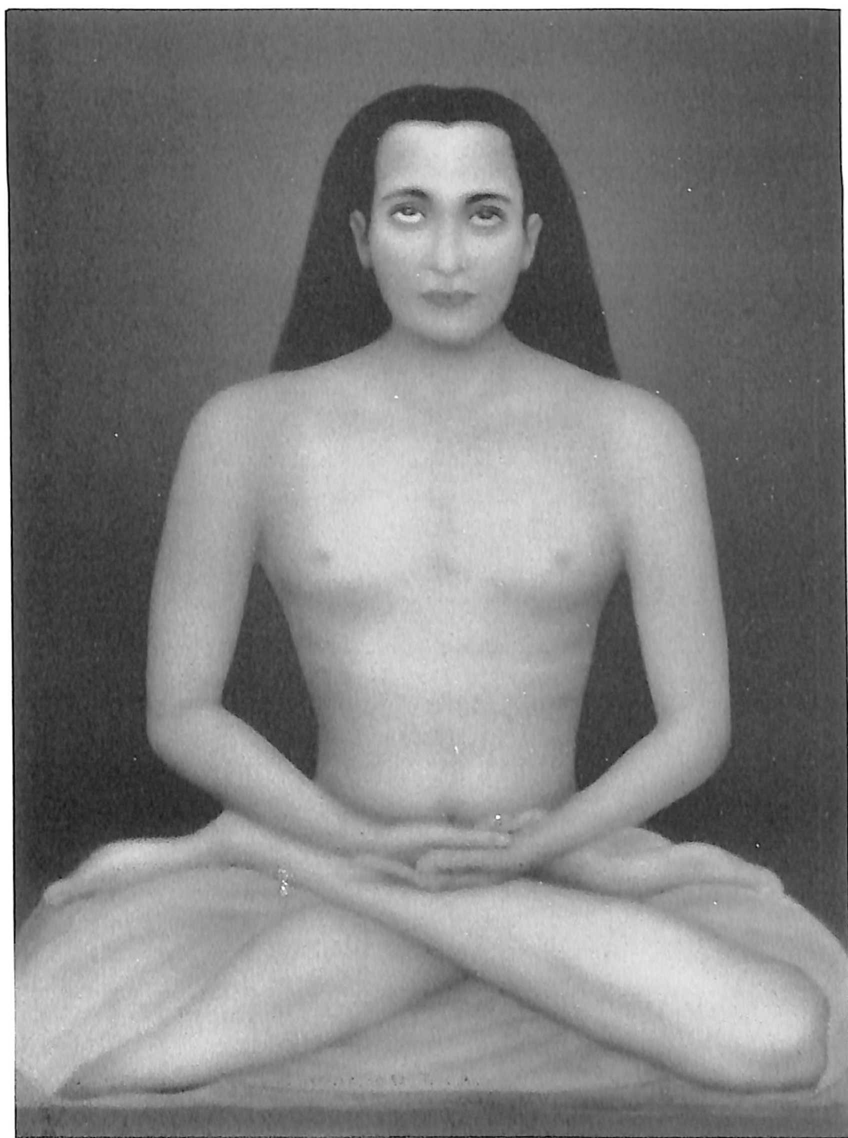
The expanded consciousness embodied at Jñānaganja



Swami Viśuddhānand Paramhamsa



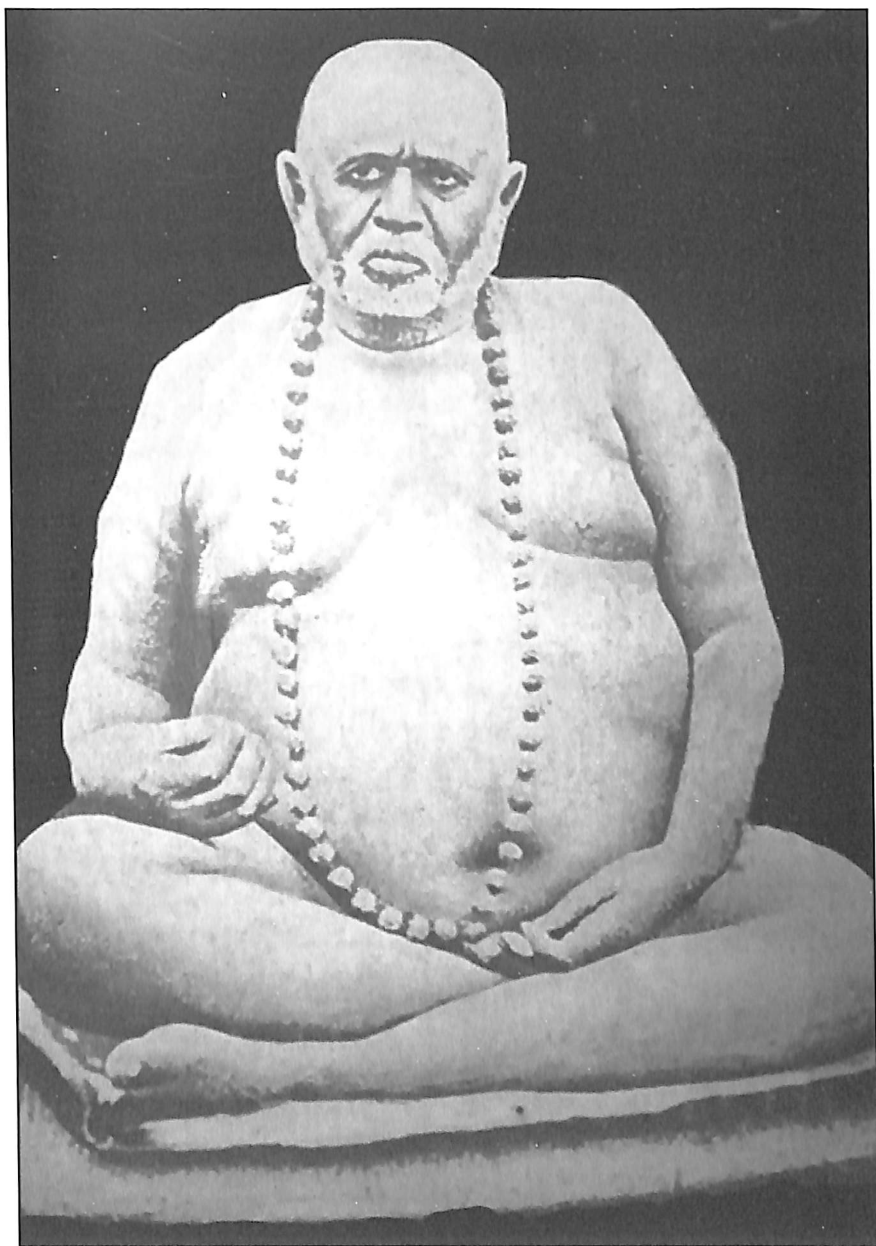
Shyama Charan Lahiri Mahashaya



Mahavatara Baba



Kaviraj ji's divine space, still existing



Tailanga Swami

Both are the topics (areas) of science. Since sun is in its center and its chief concern, it is also considered as *Sūrya Vijñāna* (said as science of sun). It is said in the scriptures that there exists a certain matter; by studying of that one can receive the knowledge of all sciences naturally. By this discipline of *Shruti* (understanding by listening), we could lead towards *Brahma Vijñāna*. But what is the essential nature of this science, by which means we can control over it in our work place, one who specially discovered this, only knows that this is sun which is the root (pivotal pillar) of all kind of sciences. Creation, preservation, dissolution—in one sentence, the phenomenal and the practical, every thing exists under the control of sun. The expansion of will-power, knowledge-power and action-power is becoming possible only due to sun. Not only that. Sun is the ultimate goal in the way of Devyan. It will not seem hyperbole if we explain this as the door of liberation (*Muktidwar*). In order to attain pure self knowledge-accomplishment of essential nature—it is utmost important to take refuge in the property of sun (*Saur tattva*). Therefore that which is the ultimate goal of yoga is just the same for science. If we observe it with its subtleties, we can understand that science too is a kind of great yoga (*mahāyoga*) and that which we explain as yoga that too is not actually different from science. There is only the difference at the level of process. Hence for a practitioner, both are important in equal grace. Science on the way to yoga and yoga on the way to science is absolutely necessary.

If we understand *Sūrya-Vijñāna* (the Science of the Sun) accurately, other sciences—that are its own parts—can be understood easily. As in the Yogaśāstra, two special results (Siddhi-s) namely, *Sarvajñātritva* and *Sarvabhavadhisthatritva*, are the supreme accomplishment in the area of *siddhi*, similarly, in the kingdom of science, the importance of *Saur-Vijñāna*

(science related to sun) is seen, regarded and recommended. *Chandra Vijñāna* (science of moon), *Nakṣatra Vijñāna* (science of stars), *Vāyu Vijñāna* (science of air), *Swara Vijñāna* (science of sound or musical notes), *Dev Vijñāna* (science of deity) are under the special areas of *Saura-Vijñāna*.

Since Bholanath is exceptionally talented among ordinary people, he got success to be efficient in both, yoga and science in equal grace. This kind of unique situation is rare elsewhere. The height of teaching, which was usually accomplished by ancient sages, has been received by him by dint of the grace of guru and self study. That is why he became capable of attaining the world, lord of the world and eternal great power—got the right to drive the natural chain of powers (*Śaktimālā*) according to his own will, wiped out all kind of veils between goal and himself. Only by listening to the words from scripture, one can not attain the life of religion. In spite of being Arya and, in a way, doubtless, the words of scripture can not re-tell the knowledge. Only through the words, direct knowledge of things can not be revealed, and the veil can not be destroyed by direct aberration. The profound truth which he has attained in the inner kingdom of his heart by staying in the light of guru and by practicing rigorously with patience, faith, austerity and self study, the complete and doubtless level of science (*Vijñāna Tattva*) he learned, that could not be possible only through the study of scripture.

He practiced the twelfth year of celibacy with tremendous hardship. The enormous power which regulates the entire world selflessly (automatically) by staying within the world, under the control of which—moon, sun, stars, air, water—like matters operate (or function) by their own, do their duties according to the established law, not capable to deviate from their duty even for a second- in the benevolent conduct (arrangement) of which even before giving birth of a child, there starts (has been an

arrangement) a flow of milk in the mother breasts to feed the child, if we can depend on that great power which is the blissful mother of the world, an individual soul (*Jīva*) needs not worry about anything in his life. When in pleasure-pain, success-failure, inside-outside, in sleeping-dreaming ar.d awaking, in every state, there is only the attainment of her benevolent existence, then where the petty ego vanishes like the star-lines in the world of sun, that can't be traced. One has to control life in the state of celibacy in such a way that the practitioner (*Sādhak*) can attain the dependence on nature only by restraining the ego, if the yogi is capable of being dependent, he does feel any feat or impulse—God himself carries his good and bad.

There are numerous notions about the splendors of yoga (*Yogavibhuti*) in numerous minds. Here in this context, only a few things are being discussed. Natural splendour of yoga can not gleam until there is the revelation of self knowledge. In his famous 'Dakṣiṇāmūrti Stotra', God Śankarācārya illustrated the state '*Sarvatmabhav*' (the state of all souls in one-ness) as the great splendor. In its commentary, Sureśvarācārya stated in clear words that, as, when a man is in move, his shadow constantly follows him, similarly, by attaining the essential nature of Atma or God, the godliness appears naturally (the grandeur of God intrinsically comes out). There exists no separate existence of *Aiśwarya* (splendours) from Ātmā. At the state of celibacy, the purification and stillness of *Bindu* (semen) takes place,—that is the essence of the body of an individual soul (*Jīva*). When it is purified and still, i.e. when the body is purified due to the power of practice—i.e. when the mind and soul are purified—all splendors come out automatically, one needs not to make effort.

Bholanath had attained in this state, the extraordinarily rare and difficult action which had been required for the yogi-s.

Many Yogi-s can not attain this right though they practice a lot for a long period with great austerity having the capacity of several kinds. In this way we come to understand that, how much the place of this action (good doings) is higher on the way to practice natural yoga. We can say, in a way this is the final ceremony (action) of yoga. *Kirat-dhauti* is only the advanced state of *Nābhi-dhauti*. One does it by extracting a long 25-30 hand piece of velvet or any pure cloth and then makes it in the Anulom-vilom process repeatedly from naval to mouth. If one has not practiced enough this Dhouti-doing, one can not be capable of going space (*Ākāśa gaman*). One makes it possible through the long-time effort but one can not say much, one even looses one's external senses. And then the fear of collision with diametrically opposite air-force arises while traveling in the space. After maturing the naval-dhouti-doing, body gets empty (*Śūnya*)—the capacity to contract and expand the entire body increases. Then one can make a huge thing possible enter through the door of a small hair (of the body). At that time, it can be possible to contract or enlarge any part of the body according to one's own desire (or will). By *Kirat-dhauti*, purifying the body and enabling it filled with air is named *Kirat-Kuntak*. By the power of this *Kuntak*, there is no problem to speak in the vacuum, even one can go upward while talking. There remains the sense of outside yet complete detachment from outside arises. Generally it does not take place while breathing with nostrils etc. Even in the case of *Parakāyā Praveśa* (capacity to enter into other's body), *Kirat-Kuntak* is more useful than ordinary *Kuntak*. When by the process of *Kirat-Kuntak*, body is filled with pure air; one can not be attached with anything. Then in spite of attaining the most powerful light, knowledge does not destroy.

In the month of December in 1917, I attained for the first time the pious feet of Babaji. This is now an old incidence.

But still now, that very day is pleasantly imprinted in my memory. It was evening, probably around four. I visit a hermitage near to Hanuman Ghat (Dilipganj, Vishuddhānand Kutir) with a celibate young boy in the double story house to meet with a great man (*Mahāpuruṣa*). While entering I found, the entire house is full of people, at a separate side that great man is sitting on a tiger skin upon a bed. Beautiful blissful personality, smiling, bright eyes, clear forehead, ochre-colored dress—by seeing him it seems, he is an embodiment of wisdom and compassion, has come here to offer salvation to all beings from death in the threefold world. The tranquil, pious portrait of Great Indian Yogi (*Siddhapuruṣa*) and regarded as pioneer among the philosophers Mahāmaheśvar Abhinavagupta as described by his disciples appeared in my mind while I was looking at Bābāji's face. With entering into the room, I bowed down at the feet of Bābā and sat before his bed in the left hand side. The celibate also sat there at a distance. Bābā asked my name, where I stay and also asked, what do I do. I answered that I am a beginner,—started watching all the things.

At that time Bābā had showed some plays (miracles) of *Sūrya Vijñāna*. I did not know what *Sūrya Vijñāna* was. I never heard before. Heard that through this, creation, maintenance and dissolution, everything is possible. He had stayed for a long time at secret Yogāsan in Jñānaganja, the heartland of Tibet, to practice yoga. At that time, he had learned in numerous ways the teachings of science. Among all sciences, the science of sun (*Sūrya Vijñāna*) is supreme. Just saw, he was giving in the room, several kinds of beautiful fragrance according to devotee's wish only with the finger of his right hand touching either one's hand, or one's hanky, or the tip of one's bed sheet. This fragrance was not only attractive but was of long lasting. Most of the time the fragrance couldn't be wipe out by washing the cloth. Whoever wished for whatsoever, he used to give

that fragrance several like sandal, rose, hena, khaskhas, champak, bel and jui. With someone he also used to talk about yoga and spiritual context—answered the asked question. If someone asked with curiosity about Jñānaganja ashram (hermitage), he replied him thoroughly.

Saw many things, heard several types of words. I was surprised by seeing that Brahmachārī jī (the celibate), after staying there for sometime, left the place. Because I never saw such person who was giving sermon on reality so forcibly. At this very first glance, my heart bowed down at his great feet. Understood, what I was searching for, shall get here. The poet said—*mano hi janmāntarsangatijīvam* (mind is the only companion through lives). The relational impressions of previous lives do remain in all minds, later it (all these impressions) reflect and then turn into memory when identifying with favorable and special igniting causes. Then the memory regarding experienced relation of previous life appears clearly or unclearly according to the relative purity of mind. Just by attaining Bābājī I realized—'He is ever familiar with me, may be the intimate relation of many years has come out now by wiping out the half-clear veil of obstruction.' He too started looking at me with affection at first glance like very close one.

I asked him—'Bābā (father), It is mentioned in the yoga scriptures that by the phenomenon of nature (*Prakṛti*) or designated object, one kind of matter can transform into another kind of matter. How is it possible? He replied—yes, it can be. All matters of the world have constituent of all matters. Look at this rose, every matter is here whatever exists in the world. But the constituents of rose are more in it and the constituents of other things are less in it, that's why it is prominently visualized as rose. The existence of other constituents can not be seen in general. But he, who is Yogi or scientist, can see everything. Only by desiring, he can, through his power of art,

make the object turn into its own constituent from its outer one. That which was unexpressed formerly, will be expressible then, and that which was expressed previously, will merge by being inexpressible gradually. Trough this process, any thing of the world can be transformed into any thing. Attaining from Deity realization (*Dev bhāva*) to animal realization (*Paśu bhāva*) and from animal realization to deity realization—both are possible. The play of world is going on due to the prominence of nature properties. 'Anything, if becomes homogeneous in its base relatively, will be invisible and inexpressible.' By saying this he turned the rose, which was already discussed, into another flower *Jabā*, and by this he showed scientifically the *jātyāntar pariṇām*, said in yoga-scriptures.

After this, I used to go there regularly at the same time. As soon as the day moves towards evening, my heart became indifferent, no worldly doing attracted me, got anxious to visit that hermitage. Sometimes he used to walk from Hanuman ghat to Asi confluence via Ganges bank (*Ghat*), sometimes by boat walked at the heart of Ganges from Panchaganga Ghat to Assi or Nagawa Ghat, or sometimes walked up to Adi Keshav Ghat. One day we walked towards Sankatmochan through Kurukṣetra and Durgā Bārī. Many people accompanied him. Right at the dusk, he used to return. After the sun set, he never left outside the hermitage.

In the year of 1324 (according to Hindu calendar), one day at the hermitage of Dilipganj, there raised question about the principle of *Prakṛti* and *Puruṣa* in concern to the discussion on Sāṃkhya philosophy. I asked Babaji in a usual discourse about the creation principle (*Sṛṣṭi tattva*). At that time the discourse on the copulation of *Prakṛti* and *Puruṣa* was going on. Babaji replied,—No activity (or result or event or action) arises (happens) without the collision (or strife) of two things.

Whatever you perceive in this world, all came into existence due to the result of this collision and that is still happening. Now stop discerning the *Svarūpa* (Essential nature) of *Puruṣa* (Supreme Consciousness) and *Prakṛti* (Nature), whatever you see, this law is prominent everywhere. In everything, there exists the part of both *Puruṣa* and *Prakṛti*—This division lies even in the atoms and molecules. In which the portion of Nature is more and the portion of Supreme Consciousness is less, the state of Supreme Consciousness is observed, by attaining the supremacy of Nature. Similarly, in the supremacy of Supreme Consciousness, there enhances the state of Supreme Consciousness. Just in the created matter, since there is the collision of two contradictory powers, this law is present everywhere.' There lied a rose at the seat of Bābā jī. I asked—'Bābā, this rose is male or female? In it, the portion of Nature is more or the portion of Supreme Consciousness?' He just looked once at the rose by taking it in his hand. After that, he replied, this is female flower, and then convinced me by showing the characteristics of a female. Asked me—'can you bring a male rose? If you, I will show you something.' No other flower was there. That was time to walk in the evening. I said—'No other rose is here. If you order me, I can bring it from outside.' He replied—'Leave it-no need. You just open all the petals of this rose. Then give it to me.' I did the same. Bābā jī, taking the petal-less flower in his hand, put it vertically one or two times, said—'At the basis of sun rays, made the flower pregnant by the attraction of the seed of pre-rose. Now keep it in a small delicate covering or in your close palm for a few minutes. The outside pleasant air must not touch it prominently. You will see, within a few minutes, there will be creation of an amazing, big and very fragrant rose.' I put the petal-less flower in my handful (grip) and started to look at it a bit in between the opening. Just after about five minutes, it is seen that, there

created a very big rose—in volume it would be double of the petal-less flower. There found a huge difference between both, in color and in fragrance.

He said, 'In this way, according to the law of nature (*Svabhāva*), creation due to the union of Nature and Supreme Consciousness is going on everywhere. He who is the knower of science, who is the worshipper of Nature, by worshipping Nature—He too is capable to create in the same way, from the highest level to the lowest earth, His power is being worshipped everywhere.'

Till that time, I had not been spiritually initiated (*Dīkṣā*). One day at dusk I was sitting beside Baba's seat before initial religious activity (*Āhnik*). The discourse on religious scripture was going on. Suddenly Baba asked, 'Had you get heart problem? Still now your heart looks weak.' I replied in wonder, 'Yes, six years ago, I got ill. With that I had to suffer for almost one year. I suffered a lot. But now I am comparatively well.' Baba said, 'With spiritual initiation (*Dīkṣā*), everything will be finished, don't worry.' After saying this, he suggested me some guidelines regarding my food habit. I was grateful by receiving this kind of his unexpected compassion.

I did company many of sages and saints. It is not so that there had not been made somewhat hearty interaction. Though I am not qualified, even then especially I have been enjoying for almost seven years the spiritual grace and love of a great saint relentlessly. Most of the time, I regarded him as an ideal form of self-knowledge and paid my flowers of devotion silently. I have not come across ever before anywhere such kind of spiritual practice, scholarship (oriental and occidental, modern and ancient each subject), faith on scriptures, good conduct and generosity.

His name is Bhargav Shivramkinkar Yogatrayanand. He was educated in the knowledge of *Parā-Aparā* and oriental

and occidental in equal grace. Earlier his name was Shashibhushan Sanyal. In his life, I had attained an imperishable ideal of humanity for the first time. Probably eight years ago, I got his first introduction, from that time I used to company him very closely and the impact of his life started to envelope my personal life. Great saints like His Holiness Ramdayal Majumdar got tremendous success in his spiritual life by coming into his touch. I was already familiar with Mr. Majumdar since 1906 and the journal 'Utsav Patrika', founded by him, had been my foremost company in my religious life from its very first issue. He too had faith in such a great personality (*Mahāpuruṣa*) of higher level as Guru that though I could not understand but I could make a notion of him. I was already familiar with Bhargav Shivramkinkar's works like 'Aryashastra Pradip', 'Manavtattva'. But in comparison to his pious life, his extraordinary scholarship seemed inferior. Before him I was debt full in both way mundane and divine and I regarded him as a kind of preacher Guru of religious life.

Bud it was wonder, I never prayed him for initiation though I was so closed to him. If prayed, whether he would initiate me or not, that I don't know. But I felt, without wanting I shall surely get what I deserve for, after completing my period and earning my ability. In the kingdom of God, no one ever lives without gaining his true success. So in that day at dusk when Baba ji asked me about initiation symbolically, suddenly my mind filled with the previous feeling. I thought, may be, the time has come now. Though he asked me nothing clearly, yet whatever he told me, I understood by that, as soon as I desire a bit, he will surely gift me his grace. I understood that, but even then I expressed nothing. This way, some days passed away. I listened to several teachings, came across so many divine things by the time, I attached with them by and by. One day there arose a question in my mind when I was walking near by

Harishchandra Ghat at dusk, I asked Baba—'What is the introduction of a yogi? How can one understand through the practice of Yoga that, the Yoga is accomplished rightly? How can a third person recognize a Yogi?' Listening to this, Baba smiled, 'My son, there is much to say—you will understand later. But in brief, you have to know that, an accomplished Yogi is all-knowing and all-powerful. One who can make impossible possible is a Yogi. Nothing can remain impossible before a Yogi.' I told, 'That is you are telling about God. The state of almighty and omnipotent is the religion of God—and not of a human being. This is the action of Maya to turn impossible into possible—Māyā is a special power of God.' Bābā replied, 'A Yogi is the same. Man can never attain this Yogi-hood until there is the godliness or the wealth of God. God is Yogī, Yogī is God.'

I felt this is a true statement. 'The natural wealth of soul (*Ātmā*) is covered with the veil of ignorance so that in its mind, arise desire and lust constantly. If there is no crisis, how can the desire come into existence? But the crisis is imaginary—as the ignorance goes, imagination does not remain—imaginary crisis too does not remain. That, which remains, is a constant truth. By dint of the power of Yoga, when the light of knowledge appears, ignorance comes to end, and there begins the constant advancement of the wealth of God.

One day we were discussing about the philosophy of Patañjali and its commentary by Vyāsa. I told, 'In reference to Yoga,—why only Yoga, in context to serious Psychology,—this kind of text in Sanskrit language is rare'. Bābā replied, 'Son, it is irrelevant to discuss whether the text is good or bad. Knowledge does not come out by the text itself. If there is any disorder at the level of *Saṃskāra* (conditioning) in mind, there is no possibility of knowledge. *Saṃskāra* (De-conditioning) of *Citta* (Mind) can not be possible until one accomplishes the

actions according to the order and method suggested by *Sadguru* (Right master). Can there be development of knowledge of reality in the not-purified mind? There is no value of dry knowledge.' I raised the topic of Jātyāntar-Pariṇām (the result of difference in caste). I said, 'See, in the present world of science, there have been and there are several kinds of criticism about *Jātyāntar-Pariṇām* and its actual cause. There happens *Jātyāntar* according to natural law in the world of living beings, in the world of *Udbhid* and even in the world of *Sthāvar*. When and how does this kind of result happen, of course scientists do discuss about it, but the mystery of result can not explain those. According to their views, the root cause is covered in the deeper riddle—that is why they don't feel able to grasp freely this result. But in Pātañjal Darśan and commentary of Vyāsa, there are explanations about the mystery of cause of the element of *Jātyāntar*-result.' Bābā replied, 'That is truth, but what is beneficent to have all that? What do you want to say, will one be able to become a Yogi by reading Pātañjal Darśan? Will one be able to assimilate the *Pariṇāmakrama* by hearing the classical interpretation of *Jātyāntar-pariṇām*, or, be able to grasp in amount the natural mystery? No, they can't. Without doing action, no mystery is going to reveal. Ok, what is *Jātyāntar* all about in Pātañjal, tell me.' I said, 'the transformation of one kind (caste, or species, or prototype) of thing into another kind of thing is *Jātyāntar Pariṇām*. This kind of transformation is possible when nature or the substratum is fulfilled. According to Sāṃkhya, Nature is naturally result-giving, if there is any outside cause, it does not occur result. The innate nature is the root cause of all activities of the world. Only through that there originate various activities in *Nimitta-bheda nibandhan*. But in spite of all actions out of nature, not every action happens actually. The reason is, the result does not prove itself until the restrictor (*Pratibandhak*)

on the path of result gets acquainted. By the help of certain medium (*Nimitta*), when the restrictor or the veil is thrown out, one gets favorable results automatically in accordance with the activities of nature. Therefore, as the lowest matter can be transformed into highest matter, the highest matter too can be lowest. In both cases, the existence or the interference of nature is necessary. There is in the texts, Nandi had attained the Indra-hood, Nahush went to snake-form (*Sarpa-yoni*) by debarred from Indra-hood. In the consequences of action, everything is possible. This *Jātyāntar Pariṇāmvād* (philosophy of *Jātyāntar Pariṇām*, transmigration of soul) is the basic formula of the science of action (*Karma Vijñāna*) and is absolute truth. In western science, we don't see this kind of vast form of truth.' Baba ji replied, 'I do agree with you. But can one attain the science of *Jātyāntar* by reading Pātañjal philosophy? Without practicing Yoga, there is no way to understand correctly any mystery of Yoga Śāstra.' By saying this Baba ji asked me to bring a flower. I brought a rose from nearby. By picking up the flower from my hand, he said, 'See, this flower is rose or anything else?' I replied, 'This is nothing but rose.' He said, 'You see only rose in it, but I see everything in it. There is nothing in the entire cosmos which is not here in it. Everything is in it.' By saying this he started to crush the flower with his right finger. After a few seconds I found, the rose has been transformed into another flower, *Jabā*. By nurturing the flower I saw, It was really a beautiful *Jabā*.

In this way so many times in so many ways he used to make me understand the mystery of text by transforming events. Once he explained the *Pratilom Pariṇām* (reverse effect) by transforming a full-blossomed flower into a bud. He said, 'as there is flower in the bud, so there is bud in the flower. As there is tree in a seed, so there also exists seed in the tree. The bud develops into flower and the seed develops into tree when

it gets time to flower or the cause material to express. By the law of *svabhāva* (nature) this is happening everywhere. That is why the congruence of space and conditioning is necessary for development. Again if we put aside all these external causes by concentrating on the flower, or, if we can strengthen the existence of bud, already existing subtly within the flower, by the element of same family, this flower will transform by and by again in its innate form. We have to apply this understanding everywhere.' I told, 'Then, as element (state) of individual soul (*Jīva*) exists in God, the element of God too exists in the individual soul, we have to consider?' Bābā jī replied, 'This is the truth. If not, could individual soul attain the God with his effort? If anything does not exist in anything, 'anything' can never come out of that 'anything'.'

In the first half of 1918, I received *Dīkṣā* (became initiated). After this, I started experiencing the super natural power of Baba ji in my inner life too. But all that is hidden and secret topics of *Sādhan-Rajya* (the kingdom of medium)—I did not tell anything about that because it is completely improper to publicize it before public.

One more day there was a discussion on *Anulom* and *Vilom Pariṇām*. Babaji told, 'See, both way effect (result) is truth. Curd comes out of milk, cream comes out of curd and ghee comes out of cream. The substance of milk persists in the ghee by hiding itself. He who is religious by nature (*Prakritadharmi*), if desirous, can turn ghee into milk again by concentrating on the intrinsic substance in *Vilom* (opposite) order, even can transform it into a blade of grass. There exists the state of old man in a child, if one can observe this, can know the future state only by looking at the child. Similarly there exists the childhood in an old man too. So by observing the old man one can know his past days. Therefore, by the law of nature, if one attains the philosophy of *Pariṇāmkrama*, the

knowledge of past and future comes out naturally.' Saying this, he transformed a blossomed flower into a budding state. Then he again transformed the bud into another bud in a blossomed state within two-three minutes.

One day after the dusk, I was sitting in a hermitage in Puridham, Babaji, after completing *Āhnik*, was taking rest at *verandah* of the hermitage. One or two of his disciples were offering him coolness with the hand fan. Suddenly I recalled a saying from Chaitanyacharitāmṛt, there explained a description of the body-smell of Śrīkṛṣṇa ('Mrigmad nilotpal' etc) those lines appeared in my memory lane. I asked Bābā jī—'Bābā, as the smell of Śrīkṛṣṇa's body is depicted in the texts like Chaitanyacharitāmṛt, Govindalīlāmṛt, is that beautiful?' He replied—'Is it written there that by the amalgamation of which substances can one sense this kind of smell? Tell me one by one.' I started referring substances like Nīlapadma, Kastūri etc. according to Govindalīlāmṛt. Bābā jī began with dancing hands by listening to each substance. When all substances were referred, he offered me his closed palm by saying—'Accept this smell of Śrīkṛṣṇa's body. All that you referred, I attracted each substance then and there and compounded all in one. See, how you sense.' I felt an extraordinarily beautiful fragrance-incomparable in the world. Next day he had prepared this extraordinary fragrance with the help of sun-rays and given me in a phial. I had asked—'Bābā, only by listening these different kinds of names, how did you recollect and connect them all?' He replied—'Is that any problem? If one has the capacity to recollect oneself and has the knowledge of substance, there is no difficulty. As far as the rays of sun exist, one can bring anything from that far range. Grossest things from extreme far sites can be brought in a few moments. There is nothing to wonder. You people can not imagine how this

entire world is moving with the grand art of God. That is why you wonder with these things. When you learn, you will come to understand that it is not impossible to create even a universe.'

In reality, nothing destroys. If one burns and destroys a book in the fire and after that in any other place ant time the same book can be produced again and if it can be proved as the same thing and not mere illusion of the eyes, we must accept the fact that nothing destroys completely. If one drops the milk from a pot at one bank of Ganges, and then after a long period if it can be shown at another bank the same milk by analyzing water of that bank then we have to accept that nothing ever loses its essential nature. That is why a capable scientist can re-present the same soul in spite of it goes to another world, even in *Brahmaloka*.

Different modifications of mind, impulses of sex etc., diseases as fever etc., seasons as summer etc., emotions such as love, devotion-everything can be seen in the light of science.

If one masters over *SūryaVijñāna*, all sciences such as *ChandraVijñāna* etc. can be comprehended lucidly. Creation can be made by the collision of two opposite Tadit powers putting in left and right hands, even with the effect of *Nakh* and *Jyoti*. The flow of creation can be hold by the visible light (*Jyoti*), through the vibration of air, in the light of stars-even with the mental vibrations. If one learns *Saura-Vijñāna*, one does not need to learn each subject separately.

One day Bābā jī had said, 'Son, what Guru is that you people could not recognize till now. Apart from a Yogi, none can be titled as Guru. Guru takes in both hands the responsibility of his disciple's worldly and non-worldly welfare. By the effect of his enormous existence, Yogi Guru presents everywhere and always with his awakened state. Inner cry of the devotee perturbs him. I am always close to each of you, after your advancement, all you will understand that directly.'

In the last June, 1928, in Calcutta, I visited Roopnarayan Nandan lane where Baba ji was staying. One day (perhaps the date was 7th) in a fine morning after the morning walk there happened a discussion on *Yogatattva* (the properties of Yoga). Baba told—'Some talks about *Saṭchakra* (six cycles or the invisible plexus of body) are given in my '*Prakṛtitattva*'. That too is wrong. In general what we see elsewhere is also wrong. That is too complicated to make understand in language. But about lotus petals one can somewhat understand and make it understand. The numbers of petals are 4, 6, 10, 12, 16 and 20. As soon as *Kuṇḍalinī* awakes, a bright glowing light appears. From the naval plexus (*Nābhikuṇḍa*) to lowest plexus, *Kuṇḍalinī* is sleeping. In that flame, four levels can easily be understood. Its three nerves *Iḍā* etc. express in three letters and fourth in *Samaṣṭi Varṇa*. By the power of means (*Sādhan*, here *Tapasyā*, spiritual practice) these four usually appear—its every reflection remains here. Since *Īḍā* and *Piṅgalā* lie upwards inactive, *Suṣumnā*, comes out of harmony of both, flourishes as bright light. There exists a letter (*Varṇa*, syllable) at its higher state. Generally six letters flower out at that state. This way development goes on respectively. There are only two letters at *Ājñāna Chakra*. When 84 letters of all five *Chakra*-s unite together, its essence goes upward collectively. This is the *Jñāna Chakṣu* (the wisdom eye). By going upward it removes the veil. Then from upward too, a glaring flame descends. At *Ājñāna Chakra*, there happens the confluence of both flames. That is why there exist two petals. The glare of *Sahasrār* descends relentlessly, but the individual soul of diverted mind does not understand that. When there awakens the *Ājñāna Chakra*, it understands. This is all about *Ājñāna Chakra*; the crux of all Chakra-s power is knowledge—only action causes its advancement. At that time all letters unite together, diversity does not remain, that means, non-difference

appears within the diversity. After that the sense of difference wipes out. During the action *Chakra*—divergence takes place. One has to go upward by receiving essence from lower levels, without obtaining essence one can not move upward. Even if one goes up by hook or by crook, can not stay there. One can not attain realization or true self until one reaches at *Ājñāna Chakra*. One attains everything but not realization. As soon as *Kuṇḍalinī* awakens, the lotus of naval flowers. This lotus exists in all bodies—but in the dormant state. The awakening of *Kuṇḍalinī* and the rise of inner sun, both are same thing. This is the sun of knowledge—when arises, the lotus automatically flowers.' By saying this, he told, 'We are realists. We don't accept anything without attainment (realization or proof).' During this speech he presses with his hand all around his naval several times. We saw, the gland of naval has been opened—in the middle, a beautifully glared red lotus was coming out. It started blossomed by and by. We smelt this, drank the fragrance of a very beautiful lotus. The lotus was blossomed over the *Brahmanāl*—stem was downward. Bābā said, 'The birth of *Brahmā* is from the naval-lotus of Viṣ ṇu,—this kind of ancient description is absolutely true. Without the awakening of *Kuṇḍalinī*, this lotus does not blossom. The binding of gland is in the naval, and to initiate this hopefully is only attaining different powers.

One day, in another discussion, he had taught about the essence of witness and *Līlā*. I asked, 'Bābā how is the great power (*Mahāśakti*) which you talk about, related to *Guṇamayī Prakṛti* (nature full of properties)? Bābā replied, 'Son, this is actually *Mahāśakti* which is playing with *Prakṛti*, and she herself is watching her play. In the *Prakṛti* (nature) exist nectar and matter too—light and darkness both coexist. But where, there is light, there is no darkness, where there is darkness there is no light. But this is the effect of light that if it simply

hits, darkness disappears. But darkness cannot dispel light. Who by transcending *Prakṛti*, reaches at the pious feet of *Mahāśakti*, sees this play of *Prakṛti*, but in that he is not responsible. He plays the play by becoming simply the instrument of *Mahāśakti*. He is beyond *Māyā* and not in the bindings of good and bad fruits. Those who are in the grip of *Māyā*, considering this play as real, get engrossed in it. But who is Yogin, *Jñānī* and *Bhakta* (seer, knowledgeable and devotee), simply watches the play, and knows the play as play. That is why by not engrossing himself in it, he can show the play to the ignorant. Since there is veil over the eyes of ignorant, one can present another object by covering an object before them-of course, according to the impression of desire. But the sight of *Jñānī* is pure (devoid of dross), God himself cannot make him forgotten or engrossed. He can always see the true self-that is why veil does not bother him. No one can make him fool.' I told, veil and diversion, both are the characteristics of ignorance. What you have made me clear, seems, both things can be made possible in the same way to show one by another as false. Rose can be shown as *Jabā*—it can also be transformed into *Jabā*, Rose and *Jabā* both are false (play or illusory). By veiling the rose and by the help of power of diversion, one can flower a Jabā there. But he who sees the almighty (*Mahāsattā*), knows that rose and Jabā, both are mere apparition and never forgets it. Apparition. Appearance (or apparition) is in the binding of nature (*Svabhāva*)—desire of none makes any role there. Therefore one can trace somewhat the feeling of freedom (liberation) at this state. The only helper of this state is nature-even the desire itself is not the helper. I also feel this way.' Baba told, 'The thing is so.'

One day we had a discussion on *Mantra* (sacred hymns). In that context arises the topic of *Gāyatrī*. Baba told, 'The

worship of *Gāyatrī* is very important for the Brahmin to maintain his Brahmin hood. Nowadays son of Brahmin does not care for *Sandhyā-Gāyatrī* (does not worship *Gāyatrī* in the morning and evening), this is not a good sign. If a Brahmin attains the state of brahmin naturally, what is wrong with it? The entire world is dependent on Brahmin.' I asked, '*Gāyatrī mantra* is a special Vedic Mantra. The Mantra itself, being the collective form of words, lightens the apparent intellect. Now the query is—is there any specialty in *Gāyatrī Mantra*?' Baba gave the answer, 'All Mantra-s have specialties, but *Gāyatrī* possesses some more.' He continued, 'I put Gāyatrī's flame in a small bottle by making it dense through veil. By keeping some portion of that in a copper pot and chanting *Gāyatrī Mantra* in your deeper mind, you will come to know that how effective the words encapsulated in the *Gāyatrī Mantra*. By washing and purifying the copper pot with water Ganga, do organize this with a balance all around the matter.' Saying this he gave me a reddish thing in a small bottle—taking this I, according to his order, established a copper pot by purifying and circling it with a balance and started chanting *Gāyatrī Mantra* over it in my mind. I did not touch that thing with my hand. But it is amazing, with the very end of chanting, the thing got fired. That flame of fire turned the balance into ruin.

One day I (Gopīnāth Kavirāj, G) asked, Bābā, Is there any other state beyond devotion?

V (Vishuddhānand, the speaker)—Yes, there is. That is love. The profound state of devotion is called love. This is the form of great joy. Many people understand this as *Advaitasiddhi* (the accomplishment of non duality). This is the great door of the Absolute—the mouth to enter into *Mahāśakti* or infinite property. Just after that there is enormous state-having no movement for sentence or mind. The infinite or absolute existence is described in the form of property despite of existing

beyond properties. There is nothing, neither duality nor non duality. That is in a way, even beyond the state of God-completely the essential nature or form of Absolute Mahāśakti. 'Without love one can not meet with Nandlālā'—without love one can not enter into this Absolute state.

G- We have to learn more precisely why one can not get success naturally without Yoga. I am eager to know whether there is any other way or action to attain Yoga's result.

V- Son, no other action can fulfill the absence of Yoga anyway. Without Yoga, no other means can make possible the permanent purity of mind and body. See, there are two expressions of natural action, creation and activity. Creation is object and activity is cause. The religion of creation is the relative nature (essential nature, *Svadharma*), it expresses through action—this is called origination or beginning. I make it clear with an example. Suppose two boys Ram and Shyam came back from walk in the heat.

Due to heat, Ram got fever but Shyam didn't. The heat of sun was same to both but one got ill (fever) and nothing happened to the other—what is the reason? If the cause is not different, action can not be different, so besides the temperature of sun, there is some other cause—that is the extraordinary cause of the fever. The sunshine (the heat) is only an ordinary stimulus. That extraordinary cause is nothing—that is only the specialty of Ram's body or the summation of certain conditioning (*Saṃskār*). His *Pitta* (digestive gland) may be weak, so that with the heat of sun, his weak *Pitta* device got effect and fever arose. Without heat, that would certainly not happen at that time. But it was remained only silent. This condition would arise if any other provocative cause presents. This difference of object causes distortion in activity—the happening is simply a cause in favour of sun stroke fever. Therefore we have to understand, that only cause—finding

during the evaluation of fever is not enough. The *Nimitta* (cause or means) is cause of least importance, the special matter (object or the substratum) is the main cause of the activity. *Jīva* (individual soul) is now engrossed in the gross emotion—this is not his natural state but the state of distortion. To eradicate this distortion is the health—editing of the individual soul. The equilibrium in *Dhātu* (semen) is the nature or not equilibrium in health is disease. Now the question is—how can the diseased soul be cultivated into natural state? In this area, the change in terms of advancement is important, only action based or causal change will not give the permanent result. One, who is not in advancement, can not attain development in action. When the object of *Kāma* (lust) is available before me, my lust arises, when the object of anger is before me, my anger arises—what is its reason? The only reason is that, in the process of my advancement (*Nirmāṇa*) or in my substratum (*Upadāna*), the seeds of lust and anger are within me. As soon as it gets its favourable opportunity, it arises. If my lust etc. does not arise in the absence of the objects of lust etc. that is not the sign of my state devoid of lust etc. If there is an object full of strong stimulus, despite of that the my sensual feeling of lust etc. does not arise, then only we will have to understand that lust etc. has been wiped out from me. This saying is absolute truth—'*Vikar-hetau sati vikriyante yeṣam chetamsih eva dhīraḥ*'. Therefore if I have to purify my self, I will have to look for the purification of advancement or substratum. Without doing this if we are only attentive to our movement and behavior,—that is also important—then we may attain success in restraint in the eyes of public but the true purification will not take place, in any time the artificial dam of restraint will be broken with the strong force of sudden flood. And the only way to purify this base (root or substratum) is Yoga. That, which you call gross (material) body, is only the set of lust. Therefore,

the way (the process) through which the sense of gross drops out, the lust too drops out through that. There is no other new way to be free from lust. If there does not happen the collision of gross with the gross, the fire, the conscious form within that does not lighten, and if that does not lighten, the gross does not go away. This struggle (process of collision) is the action of Yoga. The annihilation of gross and decline of lust is not different from awakening of knowledge or self realization.

G- Who is said to be a *Mahāpuruṣa* (great soul)? I have to be dependent on *Mahāpuruṣa* but through what way can I recognize him? Is there no any a characteristic or guideline—through which one can attain the doubtless introduction of a *Mahāpuruṣa*? Nowadays the power of outward illusion (fancy) is so strong that a common man usually faces the chance to be ditched. Kindly tell me Bābā your opinion in this context.

V- Son, when there forms honey after growing a bud, who tells a bee to recognize that? He, who tries to live in nature—nature herself, educates him. We are fallen in illusion artificially by forgetting the nature-that is why, that which is so simple, seems too difficult. There is no need to look for characteristics or any guidelines until there remains artificiality. Child can recognize his or her mother—he who possesses love in his heart, can understands automatically who loves him, so no need for question and debate occurs. The flower which grows in a certain season grows automatically in that time, the bird which sings in a certain period, sings automatically in that period—does not wait (or need) for anybody's preach. The nature itself is the guide in that place. One, who has longing for anything anxiously, does not feel at rest until he gets the thing, he waits for that in his waking, dream and sleep all the time with tremendous anxiety—when the thing appears, there occurs no need to be acquainted. He understands automatically

that his desired thing has come. In the same way, when the feeling of independence arises in an individual soul, when he really and strongly feels (misses) the absence of *Mahāpuruṣa*, he attains the *Darśan* of *Mahāpuruṣa* and simply by attaining the *Mahāpuruṣa*, he can recognize him immediately as his beholder. There happens no need to recognize him by tallying his characteristics. The actual thing is the mastery over nature. The actual recognition too is natural. To try to recognize by tallying with outward characteristics is only the audacity.

V- Through *Tapasyā* (spiritual practice), there happens a basic transformation in the body—even the molecule changes. If the mind is purified, despite of remaining the gross body as grosser, his body is not like other's body. One has to be in a company repeatedly—staying long in a company, so many divine signs appear in this body. See, whose *Kuṇḍalinī* has been awakened, who has advanced Yoga and get success, his sight becomes something special. Therefore through this specialty, one can know whether anyone gets success in Yoga with a photograph or not. *Yogī*, *Rogī* and *Bhogī* (The seer, the sick and the enjoyer)—can be traced instantly with his first look. The foreheads of Yogi-s do change. Apart from this, whose *Kuṇḍalinī* has been awakened and whose path of *Suṣ umnā* is always active, there plays a fragrance of lotus in his body; the fragrance of lotus always flows in his breath, if one pours some water in a pot by touching the pot with his naval, with that touch the water contains with the fragrance of lotus like any scent in the pot. Even in the normal lives of Yogi-s, in-breath and out-breath in the nostrils do not take place—it goes on in the naval-path and in the skin hair-path. Not only that—they don't intake air again and again like you people. When they take external air, it assimilates in purity in the naval-lotus—left outside in the portion of stool. This breath remains inside the body till a long period—it moves inwardly all the

time. That is why the *Yogī* does not involve outwardly. The arousal of different kind of thoughts in the mind, movement of feelings as lust, anger etc.—all these are the result of collision with the external air. One who has mastered the relation with the external air, never looses one's state of indifference and concentration in any way—despite of interacting with external world, they don't get attached in sense objects. The external source does not find way to enter into his heart. He who is *Yogī*, his body is *Siddha deha* (spiritually elevated body). Only through his own desire, he can contract his body; even he can be invisible by making it subtle like molecule, and again through expansion, they can transform it in big form. This is what you people call and explain as *Aṇimā* and *Mahimā*. Why only body, he can contract and expand any element of body or even any external thing. To make the body light and heavy according to his desire is always in his hand. He can destroy anything like fondling substance of banana or he can separate every part of everything by making it inactive. He can intake anything from outside through his minute naval whole or by small hair of his skin. Whatever big the thing is, up to any huge extent, he feels no difficulty. By dividing a body in one or many kind of many bodies, he can give life to them in one or many places. If desires, the Yogi body feels no obstruction to pass through any old or strong veil. In his body, there is so much cultivated power in a terrific way that as soon as anybody touches him, will be destroyed in a single moment. This happens not because of his will-it remains naturally. A poisonous snake can not bite or inject its poison in a yogi-body—due to his bodily flame, it goes ashtray, and poisonous snake etc. gets death. If a Yogi—body falls from a higher place, it does not touch the earth-since the upward pure breath inside the body is already in movement, so as soon as it falls against its vertical direction, it starts to move upward in vacuum. There

exists so strong flame in the eyes of a yogi that if he gazes his eyes on anything strongly, it catches fire immediately—even a hard stone or an iron turns into small pieces. Little boys and girls, who are practicing celibacy, find idols of several deities when they look at the eyes of a Yogī. If he contemplates a bit seriously and peacefully for sometime, grand splendor of light (flame) radiates from the body of Yogi all around—with the effect of the body, even a dark room turns into full of light. So in this way there are so many characteristics to tell but one can not finish it. Yogī stays as fearless, master over senses, truthful and pleasing personality. Any way, these characteristics help ordinary people recognize a *Mahāpuruṣa*. But don't think that only through these elements, truth can be known in every situation. And apart from these characteristics, despite of ignoring by you, it should not happen that you are imagining the absence of the state of a *Mahāpuruṣa*.

G- Bābā, has everyone the right of *Praṇava* (*Auṃ* or *Oṁkāra*)?

V- No. Woman body and lower-caste or outcast body (*Śūdra*) are not qualified for *Praṇava* practice. Why unqualified, that can be shown directly. Out of the result of long struggle, the bodies of Brahmin etc. are naturally glared because of the glory of *Praṇava*, so qualified for receiving *Praṇava*. The state which is effort able for *Śūdra* etc. in the old age due to having no right for *Praṇava*, can be attained in early stage by the Brahmin etc. by dint of *Praṇava*. *Śūdra* can not think of sacred syllables *Praṇava* etc.—they who try to give *Praṇava* to *Śūdra*, actually do badly for him. This is for the women too. There is a certain specialty in the woman body that she is not qualified to receive *Praṇava* despite of being associated with a higher Brahmin lineage. Since the woman body carries pregnancy, is not free to attain *Kuṇḍalinī* power. But always remember that if there remains *Saṁskār* or

conditioning earned from past lives in the present, at a certain age, *Praṇava* awakens from within—the seed syllable (*Bīja Mantra*) flowers automatically due to *Praṇava*. Of course this is rare—but not impossible. You can remember such seers like Matang and great women like Maitreyī, Gārgī. If there is seed, *Praṇava* can be manifested. Therefore without giving *Praṇava*, there is an arrangement of giving only seed in certain condition. But in ordinary situation, no fruit can be attained only through *Praṇava*. Through that there is a possibility of loosing of formerly explained *Nirvāṇa* or truth realization.

G- Can *Praṇava* or other Mantra-s be attained?

V- What to say can be? From the naval, all arises like *Praṇava*—you can say from *Mūlādhār* too. Even if the *Kuṇḍalinī* awakens a little, a stream of power which is along with primordial sound moves upwardly in the *Suṣumnā*-path. Then another stream from *Sahasrāra* flows and covers the half way. At the point-place of *Ājñāna Chakra* (one of the plexus situated between the eyebrows) these two opposite streams meet and manifest in the form of a flame (light) which is bright and delicate. When it manifests in outward space, is seen before eyes. Through the naval (*Nābhi kuṇḍa*) of the Yogi-s who are in practice with *Nābhi-dhauti* and *Kirāṭ-dhauti*, in the period of *Dhout*, a flow of light in the form of a column moves toward the land of Śiva by coming out naturally in a curve way and enters into the deepest level of the body. When it comes out, one can see it in the form of a bow, radiant (pristine white) and electrified. There is a chance of loosing consciousness for the weaker people closer to when the power of *Mantra* manifests forcefully in the outer space. Son, whatever manifests in my inner space or in the lotus petals, also can be brought outside at the level of senses to show myself or others. But to show all these secret things to those who have no right (unqualified) is unfair.

G- What you just told about the light, is it the manifestation of *Mantra* itself?

V- Certainly. Only through the art-action of *Mantra*, the essential nature of light (*Jyoti Rūpa*) manifests—this is divine light. By doing long practice, the form (figure) or idol is seen in the light—actually what seems as light, is simply the glory of this form, or it is the light which being dense, manifests as idol. As there is no difference between vapour and ice, so there is no difference between light and form—both are same. That which is light in the period of obstruction, is form when the obstruction comes to end—the one conscious existence manifests in both ways. You can consider light (*Jyoti*) as formless and idol as form—but keep in mind, form and formless are not different things. Where there is shape (*Ākāra*), there is shapeless (*Nirākāra*, formless) too—that is why one can attain formless by putting a base of form also, there is no worry that you will be attached with the form. And what is explained by calling as formless, there too remains infinite type of forms. All forms express itself in no form when they rest in equilibrium—that state of equilibrium is called *Nirākāra* or formless. There exists nothing different from the culmination of al infinite forms. He, whose form is not decided, having no personality and is not clear, is actually formless. Therefore, there is no fault if we consider deity as a formless light or pure consciousness or a special form of light. Form gleams according to the desire of practitioner or devotee. If the formless is equilibrium state of infinite forms, is not confined to any particular form, then why will any type of form not manifest according to the desire of the worshipper? Only through *Mantra* advances light and form, *Mantra* is the essential nature (*Svarūpa*) of deity-there is no difference actually between teller and the thing to be told.

G- Does the idol of a deity turn into reality? Many of people

tell about the witness of deity, but what is the proof that this is not an imagination of the worshipper? Several forms appear in the dream, but these all are futile (not real) that everybody knows. Similarly, in the state of concentration, what we witness may too be false? By thinking strongly, the idol may turn into form (*Mūrtī darśana*) according to the thought, but where lies its truth?

V- That's why the *Bīja Mantra* (the seed syllables) is necessary. If there is strength in the womb of the seed, sowed in a field, in its due course, it turns into a tree accordingly. Even we don't think for the tree, since the seed of the tree is sowed on the earth, the tree will germinate—if not obstructed. Similarly, by making the seed conscious, i.e. by cultivating power, if we do its practice, the deity will surely manifest from the *Bīja Mantra*. There is no need of ingredients of deity and concentration on letters. This is, in behaviour, true substance. Only by contemplating on image, such type of true thing does not manifest easily. The perspective by which you, I and this world understand the thing as truth, by the same perspective, there too is the existence of deity.

G- Can the practitioner talk with the deity in a usual manner—is deity capable to accomplish any phenomenal or divine attempt? If so, we can not kid with deity by considering him imaginary.

V- Son, the entire world is simply the extension of illusion (*Māyā*). What you are seeing now, or thinking, or telling, everything is based on falsehood. Even though, all is the form of truth. The way all the things of the world are real, in the similar way, the deity too is real. When the deity is appeared, does he talk to? What the devotee asks, he replies to those. He always regulates devotee move on the right track, entertains devotee, and does actions according to heartiest desire of devotee, usually does everything. The way me and you talk or

converse, exactly in the same way, there happens conversation with him, and kidding too. There is no reason to doubt. Devotee can touch him, can kiss in love by taking him at his lap, if appears in motherly form, devotee can really sleep by putting his head at her lap. The way the devotee wishes to make him or her in dress, he or she appears in the same beauty. He is always at the disposal of devotee.

G- Bābā, does there remain nothing desirable for the individual soul when he witnesses him?

V- What is desirable to whom, if one gets that really, what else can be desired for him? But there is an order to get the desirable. As long as one does not attain the completeness of attainment (what has been desirable), the pray for those remains, but in the climax (at the time of culmination) all prayers, one gets rid of them. The glare of Brahmā, flamed out of *Mantra* is deity—*Sādhak* has himself to be deity when he prays. Being himself the form of flame, one has to attain the flame differently by detaching himself from his own existence to bring that glare. If *Nyās* is fulfilled in the right manner, the body and the mind, both become flooded with *Mantra*. But there is no way to become that apart from the practice of Yoga. By walking on the saintly path through years if one practices Yoga, our own existence transforms into deity—the glare, form, power and existence of the deity, everything assimilate altogether with me. By the grace and effect of Mantra-power, the practitioner (*Sādhak*) himself appears in the form of means of practice, but despite of, there remains some difference between both. The devotee maintains that difference effort fully. Otherwise there is fear of being attached in the unconscious sleep. '*Devo bhūtva devam yajet*'—this saying is very truth. At the same time this is also truth that if despite of being a deity, destruction of deity can be possible, similarly there remains a difference between the worshiper and the object worshipped undoubtedly. As long

as there is *Bodh* (awareness), it does not leave even a little. That is why; the worship (*Bhajan*) of devotee never is finished. When the action is finished, though it transforms into knowledge but one cannot separate oneself from devotion effected with knowledge. Actually, after the advancement of knowledge (beyond knowledge), there flowers the possibility of arise and development of devotion.

G- Baba, apart from *mantra*, can one not get success in yoga? *Mantra Yoga* is simply a different (form) process of Yoga like *Laya Yoga*, *Haṭha Yoga*, *Rāja Yoga*. Why does Mantra get so much credit?

V- No, no-one can't. The skill of defeating mind (or, conquering mind) is called the *Mantra*. The motif (action) of *Mantra* is to reinforce consciousness by wiping out the inertia of mind. Whatever the way (means) you adopt to conscious the mind, you have to take the help of *Mantra*. The reason is, if the path of *Brahma* or the way of *Suṣumnā* is not open, no way will provide you the result.

G- You are saying—faith arises when breath turns away—not before that. Then, they who are knowledgeable having faith and devotee don't have breath?

V- Where is the doubt? There is breath, there arises doubt, alternative appears, creates the illusion of world-form—but when there is no in breath-out breath, when the air is on the move within *Suṣumnā*, the sense of doer or the ego does not remain, doubt ceases to exist, arises knowledge and devotion. This is being the instrument in the hand of world power, operating by nature, surrendering before Guru Power—this is the dependence, taking refugee and self surrender. At that time, the air in the *Suṣumnā* flows in the manner of *Recaka* and *Pūraka* that means, there finishes the incoming-outgoing of external air. When we discuss about the mystery of *Ajapa*, I shall tell you in future about other things.

As soon as we come in contact with the outer world, there arise alternatives and doubts. This relation is due to air. Therefore, when the attraction of outer or grosser air stops, doubt ceases. At that time the function of subtle air is going on in the *Suṣumnā*—but since this function takes place in a lucid way naturally, it flourishes knowledge, not veils. In the deepest state of faith, the intrinsic breath too does not remain—that is the state of gaining. At that time, resolve does not remain. The faith and the state of non-difference are same. This is the highest state.

G- I have heard in your voice so many times that 'don't believe on anybody easily (or, suddenly), if you, you have to be cheated'. Is it too your real opinion?

V- Surely, this is also truth. He who is not yet enlightened, whose belief is blind, will surely be engrossed in illusive matters. He is tortured in each and every moment. He himself is torturing to himself—no wonder if anyone else is torturing him. To be thoughtful is important for him. The actual thing is—mind remains unpurified until one attains the knowledge; there exists the seed of torture in the mind, that's why he is tortured everywhere in the world. Everyone discards the ignorant—his own mind, own senses, none gives him the way to truth. All behave with him being impulsive. But this mind and senses can not discard a *Jñānī* (the enlightened), don't discard—that means, he who is enlightened, experiences whatever through senses, is full of *Brahma*, what he attains as enlightenment through mind, is the state of *Brahma*. Therefore, through the senses etc. he always realizes the state of *Brahma*. Before him, false does not stand. In any situation, either restraint from or involvement in senses—his witnessing the *Brahma* does not get threatened.

Thus, for the ordinary people, it is not congruent to receive anything without thinking. Thought is compulsory though it

may be confused. Always think in a true manner, never be illogical. Wrong argument is not thought.

Nowadays we see strong tendency of superstition. Superstition and wrong logic should always be discarded. One can not describe how much people have faced massacre by depending on superstition. Why to believe on nuisance? Don't believe without examining anything. What you have all available means to examine, apply all and see—then only consider it. Crow has taken away your ear, on listening this, no result of running after the crow. First confirm it by touching with hand that your ear is gone or it is still there at its right place—if it is not there, then only think, is there any possibility of coming of the crow on this particular time and particular place or not. If yes, then do enquire if there is any witness available about the crow taken away your ear, but is that witness (person) worth believing or not-moreover is there any ground to think against that person or not, go into it. If you contemplate at this much of amount then only you can believe. But despite of doing this great job, you will not believe in your natural manner, you will not go beyond your possible intellect. In the practical life, this is the only possibility and important. After this enquiry what you have gained as belief, can also be a false. But in spite of that, you don't have cause to repent at the worldly level. The reason is, whatever can be examined, you have done and after that you have made belief. We face difficulties if don't believe through this way. Though this is not the natural belief, —for it is the condition before the awakening of knowledge, yet it is not superstition. The reason is, there is thought before that. It too is based fundamentally on witness. In superstition, mind becomes indolent. After having reason and thought, depending on others is the sign of coward ness. When faith arises in its natural way, reason goes indolent—one does not need for that. But before this natural

faith, right thought and right reason both are essential.

G- To believe in that, which is impossible, is not superstition? Many people undoubtedly believe in what is impossible. Is it not the sign of superstition?

V- What is possible and what is impossible—is there any parameter for that? *Sarvam Sarvātmakam*—everything is present in everything, everything is full of everything. Not only that—the world is present in *Ātmā*, *Ātmā* is present in the world—he who knows to see, sees. He who is powerful and the knower of wisdom (truth, *Tattvajña*), knows that nothing is impossible. When the veil of knowledge slips, you can attain the grandeur of non discernable power —you will see, what you are not capable even to think now, that too is possible in the grace of power, it can possibly happen. It happens in most of the time. Therefore '*Achintyah khalu ye bhāva na tāmastarkeṇa yojayet*', never argue uselessly about what is indiscernible. He who is capable enough, is the Yogi, knower of *Brahma*, who knows the mystery of nature, who has transcended *Māyā* by the grace of the lord of *Māyā* and has become capable of controlling *Māyā*, what can he not do? By attaining the state of God, the Yogi who gained the right of being *Yogīśwar*, can make the impossible possible. That means, he can show directly that nothing is impossible actually. He who has whatever capacity can do the thing up to that extent—as his power of knowledge is developed, so is he capable to think to that extent—not more than that. What one can not, another one can do the same by the richness of power, and another one can do more in comparison to him. As the veil of power goes away, the kingdom of possibility expands accordingly. When the power is unveiled and attained freedom, everything becomes possible. The *Yogī*, knowing science, by the grace of *Mahāśakti* (great power) sees nothing impossible.

Actually there is nothing astonishing in this world—even

though everything is surprising. He who is naturally Yogi, does not wonder in anything, because he has attained the thing, where there is the confluence of several contradictory religions, from where all feelings turn possible, he sees everything can be done. If all kinds of existence are interwoven everywhere and if the absolute existence is present everywhere (omnipresent) integrally then what are things that can not happen? Space, time and things (*Nimitta*) can not veil its perception. It appears in the same way in the same place as the way and place the favourable material is available—the rest remains unexpressed. But despite of being unrevealed, all feelings have its existence—not simply revealing due to their obstructive ness. If we wipe out the obstruction (or limitation) by intense will power or by any scientific skill, we can make it reveal in any place with any feeling. In this context I have shown this directly in so many times and in so many ways. That which feeling (or emotion) is strong, flowers by influencing the other feelings—worldly people can see now that expressed feeling (or state) in the form of a certain thing. But he, who is knowledgeable, can also see through the eyes of knowledge that which is unexpressed (unseen). By his will, he can flower any of the unrevealed feeling. What we discussed about this unexpressed—is the seed. That is why a knowledgeable person does not wonder in any thing, all clever activities of nature are disclosed before him, no way to escape. He knows, through which skill this creation, maintenance and dissolution of the world is going on. That is why he never attaches in anything and remains always in his essential nature. To attach with *Indrajāl* (the web of illusion) or to be incapable of not looking at one's own essential nature is the main sign of self forgetfulness. That is why the yogi or the knowledgeable person is indifferent, keep eyes in equal grace, unattached and liberated. This finished the one major topic.

In other way, he who is knowledgeable or *Yogī* sees that everything is astonishing in this world. He is capable to see the existence of millions of cosmos in one part of dust. This familiar world, which does not appear as astonishing before us for it is so familiar, is wonderful in the eyes of *Jñānī* (the knower of truth). He is able to see the play of the same *Mahāśakti* (great power) everywhere, and by watching this, he gets astonished. He feels and attains the same great power also even in a subtlest atom—from one drop of semen, this exquisite and miraculous body comes into existence, from a seed comes a huge tree, from a spark of fire, *Dāvānal* (aggravated fire place) comes into being. What we find the art of creation in an ordinary fruit or in a flower, the seer who by nature stays in patience, gets astonished. Even a petty incidence of this world informs us about a massive ruin, the one single look in a fraction of second settles the existence of whole life-which is not wonderful? Which you feel more problematic (troublesome or unfortunate), you will see, even in that too the great welfare is there. Whatever you see or feel or think with the eyes of knowledge, you will find wonder everywhere. You will find the end of wonder nowhere. You will be grateful by attaining the play (*Līlā*) of indiscernible *Mahāśakti*. You will be glad, and absolute feeling will arise in you heart. Except the knowledgeable person (*Jñānī*), watching enormous nature of the world, watching the acting of this world-play is not possible for anyone.

Therefore, though there is nothing to surprise, yet everything is full of absolute surprise. That which is so difficult, is very easy and lucid; which is far, is very near, what is more wonderful than that which is so close to you heart? In a single moment, within the present moment there is the entire past and the coming future, ocean is playing in the drop. That which is little, that too seems bigger, and that which is big, seems also little-that is why it exists this way, when entering into it, we

come to know that nothing is impossible, we know that that which is petty is again absolute—despite of that, by essential nature they are not petty, not absolute.

Inquisitor- Advancement of knowledge depends on action, this you have told again and again but that which is called in usual language as godliness or the grandeur of Yoga, does that too arise out of action? Many say, grandeur is against knowledge therefore that is petty. The main objective of soul is self knowledge and liberation. Whether the grandeur comes out or not, knowledge or liberation can not come out of that.

V (the speaker)- Son. That which is called *Yoga-vibhūti* (grandeur or miracle of Yoga) in terms of nature, does not shine if there is obstruction in the advancement of Yoga. If you are able to burn an iron red-hot then only we can describe this power as its miracle. Grandeur is the natural form of power of the supreme soul (*Paramātmā*). When the individual soul somewhat finds his own nature by the time of unveiling and becomes united with the supreme soul, then with this association his power begins to develop. Grandeur is not a guest religion; therefore, one has to make effort differently. This one needs not to desire—it arises automatically with the advancement of power of mind and the awakening of knowledge. As the body regains its power when the sickness is over and this power is the sign of good health, so the self power gleams when the ignorance sheds away and this is the sign of freedom from ignorance.

G- Pātañjali said that, which is fruit (*Siddhi*) at the time of explanation, is obstruction at the state of restraint. If the grandeur (*Siddhi*) were the natural religion of soul, then it would not be called as obstruction. According to Pātañjali and Yogi-group of his followers, grandeur arises before the attainment of all pure self knowledge. They are the worshippers of knowledge and salvation.

V- Son, if Ātmā (*Ātman*) were not almighty naturally, the advancement of power would block in that. The way fire is related to its burn-power, candle is related to its effect (light), in the same way self is related to self power. The self is the form of refugee in almighty—the spark of all power gleams in the self and the place of their confluence is the self. Whatever the power you see in the world of deity, in the world of *Gandharva* (celestials), in the world of human and in any other world, you should know, all are the powers of self. The infinite power of self, manifests in different forms of power on the basis of difference with the load of ego and light. The bright light of self is the way to inertia. As long as the individual soul is in crisis of power, his bindings and impulse of inertia is active-the existence of his ego too persists till that only. But when the tide of ego is tight, the covering of inertia—sentiment declines, then with the pure self awakening, the enormous power of the self unveils into light gradually. There are three states of this knowledge-attainment or power-enlightenment. For the convenience of understanding, I would like to call them in three names as *Siddhi*, *Mahāsiddhi* and *Atisiddhi*. In the state of Siddhi, power is attained in dual ways—it appears in the form of knowable, enjoyable or visible within the soul. The second state appears out of the state of this non difference with the soul in advancement. At that time, no outer spark of any other power remains within the infinite power, the gleam of power rests intrinsically within the soul; that does not exist in any form or apart from the soul. At that time the soul rests completely in itself by its own,-that is what I call this Mahaasiddhi. You may call this perhaps *Kaivalya* (salvation) or *Advaita sthiti* (state of non-duality) or by any other name. But there is a state beyond that. The outward elevation of power or the rise in duality is the characteristics of *Atisiddhi* out of this non-dual state according to will. Let me clear this with the

help of a general allegory. Let us assume, when the food, what you have to eat, was in its natural state, in the form of rice etc. in the bowl, not prepared, that was its unprepared state, uncooked, *Asiddhi*. When it is cooked in fire with the help of water etc., this rice is now in another state, transformed into food—this is the sign of *Siddha* state. At this state the thing to be enjoyed is present in the form of enjoyable, whereas, may be the enjoyer is already present separately. After this when you have the food, the separate existence of food does not remain—that became the part of your own body by assimilating in you, no separate existence of food apart from body lasts. How much the state of *Mahāsiddhi* is closer to this form. Even if, after a long gap, you let the food, even rice, come out from your body—then you can consider that as the example form of *Atisiddhi*.

Son, the state of *Atisiddhi* arises if you are capable to accept both, awakening and restraint, in equal grace. Yogi is not the slave of any state. He does not bind himself in any state, dual or non-dual—whereas he is the witness and attainder of all states.

The way I explained the characteristics of *Siddhi*, *Mahāsiddhi* and *Atisiddhi*, through that you will understand, that the one and the same state matures itself by and by and reaches to its pinnacle. But one, who has attained the state of *Siddhi* and not *Mahāsiddhi*, stays in the state of duality. In this state, there remains the division of devotee and to be devoted. Don't fall in illusion by comparing it with the state of a worldly and unpracticed devotee. Who is non-practitioner, is not having the development of his desired goal or the thing he is worshipping. But the state of *Siddhi* I am explaining, gives moments when the desirable object or the thing to be attained appears before the eyes of enlightened master (*Siddha Sādhak*)—then there remains no veil in the eyes of Yogi. But

despite of being presence of thing to be attained, this state with the devotee do not attain the state of non-difference—then the difference between the devotee and the thing to be devoted gleams in spontaneity. Generally this situation is described in the scriptures as the attainment with desired deity. In the later advancement of this state, there remains no more difference, then the devotee and to be devoted transform into an inseparable existence by merging mutually. Then there rests the self-luminous existence which one can term neither devotee nor to be devoted. Is that the state of *Mahāsiddhi*? Some may think that this non-dual state is the finest state and there is no other state beyond this. But actually that is not so. If in this state, the early state of duality can be produced again only through the gleam of desire and with the desire only one has to understand this as the non-practiced state of Yoga. One who is beyond both, awakening and restraint, beyond both, dual and non-dual, and beyond both states, active and inactive, is impossibly present in all states, in all ways. To attain this state of one's own self is the characteristics of *Atisiddhi*. *Atisiddha Yogī*, despite of being creative, is inactive and despite of being ever inactive, is always dutiful. He is not bounded in anything. Therefore to call him even a free person is like to put this in an impolite language only. When creation arises through the will of God, what you think, does God get attached with it? That which appears out in flow with the existence of God, does God get limited with that, what do you think? There is no reason to think like that. When he creates any power (or energy), it glows as if it is separated from him. But actually never takes place the separation. Similarly when, by re-attracting, he absorbs this energy in his essential nature, it stays with him inseparably. As at the time of separation, the separation is there, so at the state of in separation, the unity is also there-even that both are true.

Now you will understand the solution of your question. *Siddhi* can be appeared as an obstruction so far the soul is there visibly separated. In this state there remains the possibility of attachment or temptation or ego in a very subtle form for there is the sight of division (duality). Actually, one can not attain the state of fearlessness until there is sense of duality. What you have told about *Siddhi* as an obstruction that is completely true in this state, because this lies in the form of obstructer on the path of non-dual knowledge and attainment of extinguishing ignorance until this enormous power reflects in the form of self-power. But when this enormous power transforms into self-power by dint of the grace of self knowledge, they don't feel any sense of separate existence, we can consider them as the natural gleams of the soul, not only that—when they disappear by merging completely into the essential self, and then by the grace of great power (*Mahāśakti*), when they appear again according to the will power of Yogi by emerging at the formerly explained state of *Atiśakti*, there remains no state of duality between them. Actually, until one becomes free from the thought—construct of duality and non-duality, one can not be the master over *Svātantrayarūpa nirvikalpasiddhi* (pure salvation).

G- What you have described about this state called *Atisiddhi*, is it the full form (final state) of *Siddhi*? Or there is the highest state beyond this?

V- Son, though this is the full form of *Siddhi*, but not the higher or the highest form. Because, at this stage remains desire. If there is desire, there is crisis (lack, want), because where there is no lack, desire can not arise. But despite of having lack, lack of this state is not like the popular lack. What you see the kind of lack in the world, the difference between that and the lack of this state is that, since it arises with the human

nature in the period of Yoga, it goes away immediately. This freedom from lack is described in the scripture as the taste if supreme bliss. This feeling of lack is departure and freedom from that is unity. In relation to (essential) nature, this unity and departure rest in the form of relentless play in the sequence of cyclic process. The rise of desire can not be the taste of different joy. He who is not really thirsty, how will he be feel the taste of water? Only the sweetness in water does not make him realized—for that one has to be thirsty. Similarly, though there is the ocean of nectar, there is no chance to taste it until there is tremendous urge and the contact with that. If there is no urge, one can not get the taste though one is poured in the pond of nectar. What I have given you some illustrations about the state named *Atisiddhi*, is simply the attainment of ecstasy at the feet of great power (*Mahāśakti*). From this point develops will power. In this state as the lack arises, it subsides immediately. This is the beauty of Yoga along with nature. You can ask me, if the lack goes ash tray then why does it occur? Its answer is given to you already. Its only reason is to taste the bliss. In this artistic way mother makes her child relish her enormous essence. Here it is not needed to give special illustration about will power, it will come out later.

G- With your words we came to understand, this state of Atisiddhi is the active state of will power. Now I want to know, how does the next state look after this blissful state?

V- Until the ecstasy is gleamed, one can not describe this state as the state of ecstasy. This is beyond ecstasy and non-ecstasy. Sitting on the lap of Mother Nature and after enjoying the ecstasy as almost lost in that, when the joy goes away, this state of beyond duality and beyond attachment arises. What you say I don't know—I can not make you understand it with description. Its description is not possible.

G- Bābā, you have gone far away. I have to ask you so many things about lower levels. Kindly preach me by coming down a little bit.

So, what you described about *Siddhi*, is it one, or many? How many numbers of *Siddhi* are there? Are there different useful means available for different Siddhi-s?

V- In true sense, *Siddhi* is one and integral, there is no doubt in that. But it is familiar to people in different names for it is divisible in various forms. What I have explained as *Siddhi*, *Mahāsiddhi* and *Atisiddhi*, in other words that can be considered as *Kriyāsiddhi*, *Jñānasiddhi* and *Ichhāsiddhi*. What is given in your Pātañjaladarśan in its *Vibhūtipad* (chapter) as *Sakal Khaṇḍasiddhi*, most of that is included in this *Kriyāsiddhi*. Most of them can also be regarded as scientific *Siddhi*. By purifying our means if we master over that, we can utilize that in various ways. See, the kinds of *Siddhi* which are given in Pātañjal, comparatively that can be reflected more by listening when we desire. One whose means are purified, can easily reflect all these with no effort. He, who has learned the alphabets thoroughly and has known the process of mutual joining and dismantling of different alphabets, does not need force to arrange and analyze words, similarly he, who is acquainted the power-property (*Śakti tattva*), the form of pure truth, can make possible all works in this grosser world. He, who is emerged out of *Siddhi* from the ambience full of control over past, senses and various restraints, is *Yogī* resting in pure truth, everything is nothing for him. There are so many *Siddhi*-s described in the scriptures of Yoga like traveling through space, entering into other's body, knowing mind of others, long sight, deep audibility etc. apart from these eight *Siddhi*-s—*Aṇimā*, *Mahimā*, *Laghimā*, *Garimā*, *Īśitwa*, *Baśitwa*, *Prāpti*, *Yatrakāmāvasāyitwa*. Different *Siddhi*-s can be obtained

(mastered) from different means, but when *Satyasiddhi* takes place; no effort is required for any other *Siddhi* separately. When Yogi moves ahead on the path of Yoga, at a certain state, all Siddhi-s emerge automatically,—one who prays for Siddhi with contaminated mind, can never gets success in the natural prosperity of Yoga.

G- Bābā, great saints like Buddha, Christ, Sankaracharya, all could move in the path of void. But what is the need of this *Khecarī Siddhi*? Can we not get success on the path of Yoga without having this?

V- If you make advancement in the path of Yoga, the advancement of this power is sure. This is the *Siddhi* of air and space material advancement of this power is sure. This is the *Siddhi* of air and space elements. Yogi has to know each and every element one by one—and then to stay and move in the unveiled space of mind becomes possible. My son, without austere practice, it is very difficult to be a *Yogī*.

G- The goal of a Yogī, who is in the process of *Chakra*-transcendence, is to taste the flux of nectar in the form of bliss (form of Chidānand) by transcending the *Saṭ Chakra*-s and entering into the midst of bright moonlight of thousand petals of lotus of *Sahasrār* (the highest state from where the nectar drops in the form of truth or wisdom or pure knowledge when the *Kuṇḍalinī*, the highest power is awakened). Is it possible even if one has not attained *Siddhi* to move through space?

V- Son, there is an intimate relation between naval and *Sahasrār*. If one is not mature enough in naval-activity (purification), there is a chance to get absorbed in the intense flame of Sahasrār. Capacity to travel through space is the characteristics of naval-activity-*Siddhi*. To make conscious of *Kuṇḍalinī*, one has to purify the safety gland of the naval plexus-then it is also necessary to purify the Viṣṇu gland.

G- There is a lot of to know about several things one by

one like will power and other Yogeshwarya (splendors of Yoga). Body elements, the essential form of naval plexus, mystery of nature, and mystery of science—there remain discussions about so many topics.

V- This is not the time here to discuss topics like Yoga and *Sūrya Vijñāna* (the science of Sun). All these topics are very profound, deep. But when we have time, we would like to discuss in due course. In the present context, what I have told you in a few words about Yoga which is elementary in the glory of discussing the elements of means (*Sādhan tattva*), that is enough now. By the will of Jagadambā (a beautiful form of great power), I will discuss later in detail about all these topics. Earlier I told you that only through listening, one can not know properly about these secret realities—one has to attain this state with relentless hard work. Whatever you see about Yoga, knowledge, action or science written in the scriptures, that is very less. From that, there is no chance to obtain pure knowledge.

A devotee- Bābā, we will listen to you later about knowledge, science and splendors. At present if I get solution of a few questions, I will take rest at least for today. It is heard that liberation is not possible without sacrifice or Sanyaas (abandonment of worldly life). If self knowledge is the cause of liberation then what is the need of *Sannyāsa*? Because self knowledge and purification of mind can be taken place in any state if one has the grace of Guru. So I don't think that only a hermit (*Sannyāsi*) deserves this at all.

V (the speaker) - Son, What is *Sannyāsa*? The right way of doing sacrifice is named *Sannyāsa*. What will you sacrifice? Why will you sacrifice? Is there any fruit of sacrifice? These are the questions to ponder over. See, the thing which is not yours, you can not sacrifice—but which is the thing that is your own, just think. You have the right on that which is yours.

In this world you don't have that kind of right on any thing. Even your intimate body is not yours—with which you are attached to, which you consider your own, which by illusion you think as your essential nature. It does not function according to your free will. It functions by nature—till now your will is not yet pure and powerful that it can dictate any meaning by transcending the law of nature. Your body is not actually your own. To acquire and leave a body just by will is not in your hand. Just by will, you can not make your body short or tall, light or invisible; you could not get victory over death, could not controlled your body—it is not dignified to be proud of being master of this body. The same is with mind. The all other things of the world are associated with you through this body, mind and senses. If you are not the master of even the body etc. then which thing of the world you can say as yours? The reality is, there is nothing which is truly yours. Then what will you give up?

G- Then, will we have to make all the things ours? Everything of the world—Body, mind, vital force, senses, all we have to assimilate as ours? Will we have to be the master of everything? If so, why will we give up or sacrifice? And if eventually sacrifice is the goal, what is the motif behind accumulation? Is it not a worthless work?

V- No. This is not worthless effort. Apart from sacrifice, the right to enjoy right fruit does not arise. Whereas right to sacrifice does not come into existence until there is right to enjoy. Those who are earnest to drink nectar will have to renunciate—'*Tyāgenaikena devā amṛtattvamānastuḥ*'. Renunciation is the only way to nectar. Without renunciation, attainment of nectar is difficult. By transcending the steps of renunciation, one has to enter into the divine realm. In this state of divinity, there is the combination of sacrifice and enjoyment.

For renunciation, accumulation is necessary. One will have to make all one's own by accumulating all—the enormous world will transform into essential nature (self).Nothing will be left as others. You will see—primarily all is your intimate grandeur. This world is the development of your own power—self grandeur. Then you will understand, all is full of you-you are ornamented by all everywhere. At the supreme state of accumulation, one can see nothing but oneself everywhere—everything seems as one's own form. No other thing exists except your own form.

Reaching at this state arises the feeling of a limitless infinite thing. Relatively this state appears as the secondary thing at that time. After that one has to sacrifice (dissolve or merge) one's own I-hood in this infinite thing. This is self giving or renunciation. The fruit of this is great joy or the attainment of the thing called nectar. That is called divine feeling. This limitless state (or feeling) appears within the innermost self in the form of immanent. This taste of supreme bliss or drinking nectar is actually breast-feeding of great power 'Mother Jagadamba' or attainment of great wealth. In order to be a child on the lap of mother, one will have to submit one's all in a humble manner. Before this submission (or self giving), the accumulation is the collection of things to be submitted (*naivedya*). What could one sacrifice if there has not yet arisen even any grandeur or wealth? He is simply a beggar of the way to lost world—he does not have the right to renunciate. Bring the entire world closer to your heart—expand your self, develop self power, with this power encounter the state of non-self, reflect everywhere your luminous self, after that, give this state of self to the ocean of the limitless conscious existence beyond acquired states, then only you can attain the state beyond death. My son, only by chewing the sense pleasures, is it

possible to be God, to attain eternity?

G- Is it the taste of ecstasy which you have described as the required wealth of an individual soul in the form of *Puruṣ ārtha* (self effort)?

V- Now there is no doubt about that. That is salvation. The restless soul is wandering on the land of suffering out of pain from threefold burning stage, getting rest and peace in nowhere—truly speaking; he does not find peace or rest anywhere. He can not find rest until he drinks eternity. When he tastes the essence of bliss, his entire wandering will come to an end, all quests will cease, and fickleness will stop. The child of mother's lap will again be absorbed in drinking eternity by ascending on the lap.

This drinking eternity is the *Prasād* (fruit) of great mother. One has to receive fruit after giving it to God first, has to receive remaining eternal food after submitting it to fire (rituals)—this is this fruit or nectar.

G- The liberation which can not be attained without *Sannyāsa*(going away from worldly life) or *Tyāga* (renunciation), seems now alright. Liberation is not possible without wisdom, this we also hear. What is implied in both statements?

V- I have already made all these clear before you. Is renunciation possible without wisdom (knowledge which leads to wisdom)? Skillful renunciation is the natural renunciation. But when we hear that wisdom is not possible without renunciation—that is said so by focusing on *Vividiya Sannyāsa*. That is not natural renunciation. There remains action in *Vividiya Sannyāsa*. This action, by awakening knowledge, leads to scholarly renunciation.

G- Action or Yoga awakens wisdom (this is the cause of wisdom). Renunciation is after that. Let us consider, wisdom

is awakened, but the wealth or splendour did not grow—how will it look? Then, shall one accomplish renunciation? This state is also there.

V- Son, when wisdom awakens, wealth undoubtedly increases. The feeling of godliness is the wealth—this is not different from the essential nature of the soul. When the veil over the soul drops out on the awakening of wisdom, the nature of soul automatically awakens. On the awakening of wisdom, the wealth will have to come out in light—after the flower, the fruit comes out naturally. This is gain. After this, there comes the sacrifice or submission of wealth—this is renunciation. Its fruit is gracefully established in the feeling of bliss. If the feeling of selfhood is not awakened, one can not enter into the feeling of bliss. First one has to make awakened the nature of soul, then it should be restraint. At the fullness of this restraint, one attains eternity.

The awakening of soul nature and the awakening of *Kuṇḍalinī* are same. Therefore after awakening the *Kuṇḍalinī*, one has to submit this in the midst of eternity—one has to merge or give this to the part of Parama Śiva—this is the way to eternity for the individual soul. When, on the confluence of Parama Śiva and liberated *Kuṇḍalinī* or *Parā Śakti*, the eternity or ecstasy flows, the soul or the liberated soul tastes that nectar in eternity. In brief, I completed the great story of Bābā jī.

His life is very amazing, body is peculiar, his spiritual practices, everything is wonderful. Clear character, hard austerity and timelines but extraordinary compassion, freedom-loving, sharp intelligence—all these properties are his natural specialty. He says—'Don't trust on anybody easily. If you then you will have to be cheated. Each and every particle of this world is against you. You are your only friend—never attract toward external friend by forgetting yourself. You have

involved yourself in the world, now free your deluded mind from this world—immediately you will see your complete ideal in a place profoundly. That is your ever-expected dearest thing; those have wandered in so many ways and in many births in search of yourself, now be at peace by getting that. Faith is very rare. Don't try to set trust here and there. In every step, one will have to enquire the truth, the reality—then only the trust will last. It is better to doubt first and then remain in an ever-lasting faith, in place of making trust in a wrong place and get divorced.' He says, 'By dint of intense self effort (*Puruṣ ākār*), the past actions can be destroyed. The importance of self effort is limitless. The practice of Yoga is mainly self effort. Only they will move on the way suggested by the true Guru (spiritual teacher) by being powerful with the given power continuously and their mind becomes purified by their contemplation in Yoga practices with relentless faith and self control and happens the awakening of wisdom. After wisdom, there arises pure devotion. When devotion reaches in its maturity, flowers love. At that time, ego sublimates. To get the Mother of the world, this love is the only way.'

Baba ji says that, Yoga is a very secret matter. Generally, what people do is not actually Yoga. In the society, only a few people know about Yoga. He is so much in favour of scriptures and good conducts, follower of social system for the people's sake, whereas against of those who feel satisfy only with dry activities. He says if one does not perform actions, only through reading scriptures one can never attain wisdom even in millennia. Scriptures are only path finders or torch bearers-through actions only one has to move ahead.

His nature is proud less, simple and childlike. He possesses so much wisdom, wealth and numerous means even then we have never seen giving thread to audacity at least for a second. Generally we see, there is decay in intimacy—but he who got

opportunity to know him however closely, engrossed absolutely—like the desire does not come to an end while watching any infinite thing—it constantly increases moment to moment in newer forms.

By observing constantly these kinds of activities, I came to understand that, natural Yogi-s are the possessors of divine powers. Every human being can attain the ecstasy in the grace of the wealth of knowledge by making effort and moving on the right path, this is his saying. How great a man is, though he has forgotten this due to self-forgetfulness, shall realize this again if he can walk on the path of truth. This is the reason he uses to show directly some super natural events. After seeing all these when a person comes to know that he himself contains this almighty power, and only due to the absence of attraction, this power does not find way to rise, then he will be able to move towards the blissful God in the form of detached performer by accompanying renunciation and conscience and divorcing extrovert ness and subject-attachment. When he, the source of whole world and all emotions, is attained, no kind of un-fulfillment by the individual soul will be occurred. Disbelieve in deities, disbelieve in scriptures, disbelieve in the words of teachers and great persons, is the reason of the downfall of present society. But this too is not unnecessary (without cause). The attainment of truth does not happen now by the fate of many of the aspirants despite of their long spiritual practice. That is why almost none can show the importance of truth-attainment directly. Extrovert people can not establish faith in their heart on the basis of words only if they don't see effect of power which is beyond them.

Some says, it is not good to show the powers, for the aspirant declines. Some feels, powers are petty things, no need to have faith on it. Some says, powers (grandeur) are false religion, only the truth is worth attainable-attraction towards false is not

good. Some people have the notion that wise or yogi can transcend the realm of powers by concentrating himself on the state beyond *Māyā*—how can he show the powers? Though it is worthless to solve these kind of conditioning but, I think it is necessary to clear one or two things in a nut shell.

All these notions regarding *Yoga-vibhūti* (grand powers out of Yoga practice) seem vague, that which is beyond common man, is grandeur, but that is not *Yoga-vibhūti*. At the attainment of Supreme Reality when the feeling of individual soul merges, the emergent of the feeling of the grandeur is *Yoga-vibhūti*. It manifests in the world by dividing itself as trident in the forms of power as will, knowledge and action. All three points (*Bindu*) of the right angle triangle are the manifested forms of heightened threefold power. Before this division, the power-trio as will etc. is merged in unity in the middle point in the form of *Parā Śakti*. To be fixed in this middle point is Yoga-the gleam that starts from here, is *Yoga-vibhūti*. Since this gleam shines in the forms of will, knowledge and action, these can be named as the power of will, the power of knowledge and the power of action. If one is not scholar in *Brahma vidyā* (the knowledge of *Brahma*), one can not attain anything, the absolute equilibrium does not come into exist, advancement in the state of detached witness does not take place. This is Yoga from which arises *Brahma vidya*. Therefore *Yoga-vibhūti* is the ground of the knowledge of *Brahma* (Truth). Actually when the *Yogī* is in association with *Parā Śakti* (the universal nature), what can be impossible for him? Then by the grace of Mahāmāyā, *māyā* is in your control which is source of incidents and accidents—this is grandeur. Because, the name of one who controls *Māyā* is Godhood. This is integral grandeur, all grandeur and this is simply different initial advancement. After attaining this state, *Yogī* has no fear to slip from this state. To make return to true nature of the self-forgotten soul, Yogi-s

sometimes show their powers by estimating their right and ability—but that too they show according to the order of Parameśvara, God. What sort of danger in showing all these for the Yogī? Natural Yogī does not possess attachment and egotism—his Yoga is never going to be disintegrated. The description of Madhumati state, which is narrated in the philosophy of Pātañjali, is the description of lower ground. The accomplished Yogī is united with the supreme lord, Parameśvara in Yoga—he is far above from the fourth state of Pātañjali system. One is not named as Yogī (not termed as one who has attained the Yogi-hood), until the medium and goal are not-different, until one is established on the ground of non-duality. One achieves the natural state of Yoga when one attains absolute Śiva-hood as the result of advancing the power of Kuṇḍalinī and opening of the eyelid of wisdom. Though the pure consciousness is self luminous yet its self-expression takes place in this state. At this state, Yogī can play with infinite power by setting himself at the naval of *Śakti-cakra* (the cycles or centers of power), and he can watch his own play too. Actually, since he is united at the level of Yoga with the great power (*Mahāśakti*), there exists no difference for him between playing and watching the play. He is identified with ego, he imagines himself as the doer of the play of nature whose essential nature is void, but one, who is devoid of ego by the effect of *Brahma Vīdyā* and established in the pure seat of consciousness beyond nature, does all his doings as an inactive witness and remains as detached witness despite of doing all works. Since he is set in nature, so to play and to watch this play is same for him, just two aspects of the same coin.

The type of system to discuss Yoga, science and chemistry, available in the Yoga hermitage of Himalaya, is in the desire of Bābā jī to settle in a little form among the ordinary people. That is why an 'education temple' and a 'science temple' are

built inside the Viśuddhānand Kānan of Kāśī Dhām. Though the construction work of the science temple has been completed but on its upside, there is some construction of blue and red coloured wood is still going on. Until this wooden room is constructed and is properly decorated, no system of *Sūrya Vijñāna* and other scientific experiments can run. This room has to be constructed by almost one inch deep, fairly huge, clean and with coloured glasses. After that the entire temple will have to be surrounded by thick and thin wires made by gold, silver and copper metal. The effort to collect the glass is going on. We hope, as soon as the glass is in hand, construction of the temple will start in a short while.

The science, which is the top of the science-world, which if the soul can conquer, he or she can be free from all its sufferings and can overcome and transform his own nature which he has possessed from his very birth, can attain a pure state, which, though the innermost asset of India, is now going to vanish from the country, they (the yogi-s) don't want to let this grace of attaining truth go ashtray again, for they have created and proved this asset through their lifelong, difficult, almost spiritual practice through years with tremendous pain. They desire to preserve it in a capable soul. Let this wisdom helps in welfare of the world, is the innermost desire of them. The capacity of this science is extraordinary, almost infinite, it is not an exaggeration. Bābā jī said, no such divine power is described in the scripture of Yoga, which cannot be attained easily through this science. In the *vibhūti* chapter of Pātañjali's philosophy, in the ancient precepts like Śiva Purāṇa, in Tāntrik texts, in the Yoga-related Buddhist and Jain texts, in the biblical texts of great Yogi-s of Sufi and Christ, no such topic is given which is unavailable for the knower of *Sūrya Vijñāna*, or the science of Sun. What Baba ji means by 'science' can be understood in particular portions of his numerous letters (written

to me). He wrote—'Son, everything is Her desire. No one has the capacity to understand anything without the grace of the deity of desire. Why has the human soul attained the highest truth? Because he has discovered and is still searching the way to know the nature of pure reality, and the way to ignore the rare temptation of *Māyā* after accumulating plenty of knowledge. This is known as Knowledge in two parts—*Jñāna* and *Vijñāna*, through which the soul becomes free from tripartite suffering. To know about who he is by whom creation and dissolution take place, why is he acting this way, etc. is named as *Jñāna*. Beyond this state—he who created the Supreme Power which operates creation and dissolution, which is beyond space, the name to know about these things is *Vijñāna*. The world is false and He is the only truth.' He writes in another letter—'Son, what you perceive, is the activity of Supreme Power (*Mahāśakti*). Generally, the thought power of a man wanders in various ways by darkening itself with the power of darkness; the great power is not capable to hold scientific elements. This can be easily known that the sense of gross is in the power which is spread out all over the cosmos, and about the fact that with this one cannot know the Supreme Power. The great power is not operated by *Jñāna* and its thought and its association with natural-unnatural matter. Its final culmination is only in the Supreme Power which transcends the *Mahākāśa* (beyond space). At present there is no one who knows this great science. This gets flowered in the grace of Supreme Power. If a human being possesses purity at a certain place in his heart, his all kinds of sin, suffering, anguish, attachment, bundles of passion are destroyed by the light of knowledge, which attains and transcends *Mahāmāyā* of integral existence. At that time, the light and knowledge of Supreme Power and World power flames which wipes out and unveils all the nescience and darkness of mind. One forgets all outward

things. Since science is the grace of *Mahāmāyā*, one can know the supreme principle of Supreme Power in grosser forms. He only knows who attains what happens in the heart in the light of supreme science of the limitless Supreme Power. I have no language, if I had, I would have been written. One can easily feel, without Yoga and science, one can know nothing.'

With these pieces from his letters, we can understand that science is greater than knowledge—the essence of knowledge is science. To know the nature of reality in a usual way is knowledge, and to get the mastery over it completely by knowing its endless realm is science. By dint of knowledge, one can attain the fourth state (*Turīya*, or bliss, the highest stage) of the supreme soul, but to attain the transcendental state, i.e. beyond bliss of Supreme Power, which is Absolute principle despite of being transcendent of all principles, there is no way except science. Even the mind of *Jñānī*, the knower can be floated in the ocean of attachment-waves by contaminating itself in the cycle of *Māyā* of Bhagavati Mahāmāyā, there is possibility—but when knowledge turns into science, when, in a way, the lap of Supreme Power in tranquility has attracted her devotee by raising pure power and pure grace in him, no chance of contamination remains. When a child moves by holding the hand of its mother, there can be a chance of its fall because it and its grip are not so strong, but when mother herself offers her hands to it and she let it move by holding her hand, there remains no chance of fear. We have to understand the relation between knowledge and science through this way. In the bright light of science, knowledge and ignorance both declines altogether. To attain equally duality and non-duality, permanent and transient, movement and stagnation, science is the only reply. In this context, I am presenting some portion of Bābā jī's one more letter. He writes—'Son, the power, which is the root of all powers, is the first and final, in all contexts

there is nothing but His light. If He contracts His power, everything i.e. moon, sun, planet, stars, world, all deities will cease to exist, and will not be seen. Only she, the supreme bliss, the nature of absolute reality is playing an interesting play in duality-non duality, permanent-transient with pleasure-pain, cry-anguish, father-son and lord-servant. She herself only knows her purpose and non-purpose. Whatever exists as individual soul, essential soul, supreme soul, gross soul or false soul, all are the emotions of Mother of Supreme Power. Apart from this, nothing can be understood. Bābā, nothing is found in meaningless logic and argument—what is to argue for which is before us? Always realize this Mother in your heart by assimilating the essence of supreme emotion who gives birth to the world and is beyond *Brahma* in Yoga, not by falling in outward emotions try to be capable of touching Mother always, then only all things will happen.'

There is an intimate relation of sun principle with knowledge and science both. This is the scripture of Yoga that there reveals the knowledge of earth by concentrating on sun and the knowledge of all matters. The only reason of this is, sun is the birth giver of all matters, root and the principal nature. In the world of sun, all matters of this visible world get lightened. Sun is the only light giver in the creation always and everywhere either in waking or in dream. The flame of light which radiates from sun and spreads out all over the universe if flows in a single direction by contracting it, the entire world will be devoid of knowledge—the outer knowledge, the divisive knowledge- all will vanish. The rise of all awakened knowledge is from the radiation of sun-rays. When the collision of rays is projected, the scattered knowledge of individual self will too be worked out and focused knowledge will rise. After that, when this controlled ray, this focused, dense light continues to go upward by leaving the aura of sun, the

absolute principle will start to come out in the light by dint of the grace of *Praṇava* (the fourth, ultimate and transcendental state, bliss, symbolized by the primordial sound syllable *Auṃ*), the wise *Kuṇḍalinī* power will begin to move towards the supreme power beyond space by penetrating the kingdom of supreme space on the path of *Brahma* with this primordial sound. This is the self-expression of science. That which happens in the enormous universe, the same happens in a small body.

The development of knowledge and science depends upon sun. In the world of sun, the moon secretes the flow of nectar in the entire body and gives bliss by making itself luminous in the path of Ida, situated in the midst of body. The sun, moving in the *Piṅgalā*, when takes the form of glared flame by its divine action, in touch of this flame the Supreme Power gets stimulated and transforms moon, running in the *Īḍā*, into southern power, middle power and left power (*Dakṣin śakti*, *Madhya śakti* and *vāma śakti*)—these three powers gets stimulated in the same essence of feeling and all the three corners of the triangle gets agitated in same way of feeling, then these three powers being united make awakened the *Brahmabindu* (the centre point of Supreme Consciousness) by pushing it in the midst—this is the awakening of *Kuṇḍalinī* or culmination of *Mantra* consciousness. Therefore by the power of sun, there establishes the reconcilement of sun and moon, consequently there happens the non-difference with *Suṣumnā*. When these three come into equilibrium separately in decline then naturally the way to non-duality comes beneath the feet and in the light of that free luminosity, one attains the principle of wisdom. In the decline of focused state, if one does not maintains restraint, if there is no complete freedom from modification of mind, there is no possibility of gleam of self luminous principle of science. If one is eager to enter into the kingdom of Supreme

Power, it is important to be refugee of enormous power of science by avoiding the knowledge of focused state.

One can know by entering deep into the discussion of *Mātṛkā* principle and *Varṇa* principle (syllable *tattva*) of Tantra, that there exists the same mystery of Sūrya Vijñāna (the science of sun) in that. In all functions of world in terms of creation, maintenance and dissolution, the action of *Mātṛkā Maṇḍal* (the field of syllable-energy) is working, stated in Tāntrik texts. In context to *Saḍadhvā*-discourse (six adhwans are described in Tantra, adhvā or adhwan is), there exist *pada*, *mantra* and *varṇa* in one side, and *bhuvan*, *tattva* and *kalā* in another side, if one contemplate, one can understand that *varṇa* and *kalā* are unified inseparably. Like *Śiva* and *Śakti*, word and meaning are eternally related and actually alphabet i.e. a etc. is nothing but the *rashmi chakra* of *Nāda* with *bindu* (the bright cycle of primordial sound with supreme power). Hiraṇyagarbha or Savitā, the form of *Śabda Brahma*, is in the centre, the space (*vyom*) is in the middle, though remaining as one and integral, the forty nine letters due to vibration of forty nine external airs come out in the forms of rays. These fifty letters gleam through *mūlādhār* to *ājñānachakra* in six chakra-s (nerve centers or plexuses) in sole and collective ways as fifty petals in the form of alphabet begins with *a* and ends with *ri* or in the form of *akṣamālā* (the garland of eyes as sacred syllables). If one is not capable to get hold on these syllables or *Nāda* principle, one can not be the authority of *Brahma vidyā* (the wisdom of Absolute truth), for '*Śabdabrahmani Nisnātaḥ Paraṃ Brahmādigacchhati*.' The creation of world is from the word and the dissolution too is in the word—even beyond creation and dissolution, at the top of the contraction and expansion, if one wants to go to the supreme fixed point of Absolute truth (*Brahma*), the basis is only the word in the form of sacred

syllable. The bodies of deities and others too are constituted with this syllabic light. The construction of *Yantra* (the metallic geometrical pieces used in *Tantra*) etc. are also the same. If one can be the master of this wisdom state by self culture with *Śuddha Vidyā* (pure path of sacred syllable), that means, if one attains the state of *Mantreśvar*, *Mantramaheśvar* etc, there arises the authority over the alphabet—then all the sacred syllables and deities are under one's control. He attains the state of ever-Śiva (*Sadāśivāvasthā*) which is the state in terms of Guru. They who know the mystery of primordial sound '*Praṇava*', know that in the Veda-s also, this spiritual practice about *Nāda* and *Bindu* is explained in several ways according to space and time. We can come to the point by examining Christian view, ancient medieval western Yoga Principle, Sufi view and intimate practice systems from other countries that, this same science has been described everywhere. Only the incapable practitioners have been taken this in wrong way for they could not understood.

All actions of nature are the play of colours—he who is detached spectator, can see indifferently that, a collision of action and reaction of syllables full of infinite mixed and not-mixed colours of blue and red is constantly going on over a white syllable of Truth. Therefore, there forms a web in the form of world like water bubble, in the eyes of ignorant this web and illusory matter is appearing as truth. As long as the passion of syllable in the eyes is active, as long as the illusion is there, the attainment of falsehood will not be wiped out. If one can not really attain Him who is playing this unique and picturesque illusion on the pious ground, one has to get engrossed, has to be attached in this puzzling world visual. To discover that enormous and integral unity within this puzzle, culture of mind and curious senses is necessary. By wiping out

all impulsive colourful—amazing oceans of letters which envelope our inner mirror, we will have to flourish its natural purity. When the mind itself is pure, the almighty, lord of this world can be attained easily, at that time one can also trace the play of the player.

The goal of science is to discover the fundamental formula of this enormous illusion. All functions of the world are happening due to the association and dissociation of the garland of letters. Creation and dissolution are the essential result of this association and dissociation. Scientist can trace the art and craft of almighty directly by knowing specially the essential nature of medium and by the presence of action. Even he can capture the grandeur of lord in a large scale. Not only that. If he wishes, he can present himself at the feet of the eternal immanent supreme power by transcending the lord. The creation of world by Viśvakarmā, the creation of new and enormous universe by Bhaṣmāsur, is not infamous in the history of spiritual practice.

As it is essential to learn alphabet first in order to go through a book, and then one can learn the letter construction, so the first step for science learning is introduction with pure rays. If one is capable enough to hold pure letters or sacred syllables according to one's requirement by analyzing sun rays and identifying the syllables, one can understand the mutual relation process of different rays. There are descriptions of syllables in Advaita Vedanta and of relation process in Upaniṣad etc. But except the trained and skilled authorities of science, no one can understand this. This is exaggeration to say that this is only a state of ray-synchronization. However, writing much on this topic is unnecessary.

I have witnessed so many things about the science of sun effortlessly. Here is no reason to describe this at length. Its fruits are infinite.

But these fruits are completely futile and petty before him. Today he, rich with great wealth, moves ahead considering even godhood as nothing, let I do not forget that epitome of love of god whom I want to reach closer. May we able to follow him today by dint of his grace and the power he provides us. He brings me to truth from falsehood, in the world of wisdom from ignorance and in the kingdom of eternity from death; this is my humble and devoted prayer at the feet of him.



# Chapter Two

## *The Mystery of Jñānaganja*

I would try to throw some light on the nature of Jñānaganja, as far as I know. The reason is, there is an intimate relation of Jñānaganja with the nature of body and action. There is no chance to find natural character of this concern until one is capable to explore the mystery of Jñānaganja.

There are various divine places—we find their introduction in several texts and some great saints attain this somewhat as direct experience in their lives. It is said, the Jñānaganja which is a secret place on our known earth—but this is so secret that this can not be seen in this mortal life until there is development of special power and getting the permission of the lord of this place. This is the specialty of *Siddhabhūmi* or divine place. Though the divine place is self luminous, yet this is impossibility for the souls to discover the difficult path of this mystery until they have gained powers from here, if we say this, will not be a hyperbole. There are different places established to fulfill different goals according to the nature, condition and action of different *Siddhabhūmi*-s. In this context, we have considered all immortal residing places as *Siddhabhūmi* and *Divyabhūmi* in one category. But in actuality, they have their mutual differences and own specialties. The importance of different places like Golokdham, Nitya Vrindavan, Kailash, Nitya Saket is different. These kind of special places on different planes

are numerous in the world of *Māyā*. This exists beyond *Māyā* too. We can say as an example that Kedāreśwar, Jalpeśwar, Mahākāl and Śriśaila—all these earths are existed in the principle of flame. On the basis of this, *Yogī*-s have established pilgrimage with these names on this earth *i.e.* in India. Similarly Kankhal, Kurukshetra and Gaya—all these are the earths of air principle. *Avimukta* and *Gokarṇa* places are the earths of space principles. We have to understand all places. Beyond the contaminated *Māyā*, there are many earths in the kingdom of pure *Māyā* too. According to Buddhist scripture, there are several Buddha spaces (*Buddha Kṣetra*) and divine places in different *dhātu*-s. On the earth, almost all higher places are manifested and appeared partially—on the basis of all these parts, one can reveal the original place with least effort. This way, with our familiar Vrindavan, the Nitya Vrindavan (Ever-existing Vrindavan) can be traced and with the help of this worldy-visible Kashi, the one can attain the golden, Nitya Kashi (Ever-existing Kashi) which is set on the trident of Shankar. There is an interrelated thread of Yoga everywhere.

We should keep in mind while discussing Jñānaganja that this place is not similar to ordinary geographical place. Though this is dormant behind the geographical layer yet its essential nature is far away. Nobody can trace this place except a natural Yogi, to enter into this place is entirely differently matter. But after getting the grace of the authorities, even an ordinary person of this world becomes capable of reaching there. The earthly (geographical) Jñānaganja is situated after and beyond Kailash. But even that this is beyond the reach of ordinary tourist. Jñānaganja, Rajrajeshwari Muth and Shri Mandir of great Guru are situated in different levels according to the view of level-formation. Only the Jñānaganja is at the lowest level, Rajrajeshwari Muth is in the middle and the place of great Guru Mahatapa is highest. This place is made by Yogi. This

has not appeared in the very beginning of creation in the creative form of worldly creator. As *Dhruvaloka* is appeared in time in result of the spiritual practice of certain Yogi, as *Goloka* is ever-divine highest place appeared at the back surface of earth of Shri Krishna automatically, as Sudhawati is established with the effect of pure power of Amitabh Buddha on abstract metal, so is Jñānaganja created as the great Yoga practice of certain Yogi to accomplish the great goal of the welfare of world. Actually despite of being ever-present, this is appeared as the occasion of being ever-present, this is appeared as the occasion of Yoga.

This is intimately related to the creation of *Brahmā*. Is this relation the metaphysical discussion of his body-action principle? Now I am desirous to discuss something about this in brief. There are numerous kinds of difference of action (*Karma*), this is not worth discussing here. We will discuss here only about the action of aspirant and Yogi. In this reference, the discussion of action of those who are not aspirant, not even Yogi, is not required. To go beyond birth and death is the only goal of the aspirant. In ancient Buddhist scriptures, what we find the place of the practitioner (*Shravak*) is same in our discussion of placing the aspirants. Aspirant attains wisdom and in the fire of that wisdom, he becomes capable of lighting the fundamental seed of creation of *Māyā* by extinguishing his impure lust. In result, he attains the state just as the state of *Kaivalya* which is beyond birth and death. After attaining this state, this is true that the aspirant does not fall but he can not go beyond this and can not proceed towards on the path of Godliness. Since the goal of aspirant is petty, so too his base. He can not hold the intense power of his teacher, that's why the teacher imparts his teachings according to his (disciple's) capacity.

Wisdom what I just told about is exclusively related to the

awakening of *Kuṇḍalinī*. The right teacher (*Sadguru*) transmits power to the aspirant at the period of grace to some extent so that his *Kuṇḍalinī* power, after awakening, can be capable to proceed upward. The all impure lust, which pervades the intrinsic power of knowledge of the aspirant, sheds away then and there during the time of *Kuṇḍalinī*—awakening by the grace of Guru. In result, the inner soul of the aspirant after purification takes the form of essential nature of Supreme Power. This happens gradually. For this reason, after the initiation of aspirant, his power of *Kuṇḍalinī* expands itself gradually in the form of consciousness with the effect of his own normal action and by and by offers eternity to his all body, sense and mind. To wipe out the impure lust is the action of *Cidśakti* (the power of consciousness). In the mean time the desired form continues to reveal by the completion of this process with his progress, but this can not be perceived by the aspirant. Because to attain pure object is not possible until there remains even least of impure lust. Whereas this is also true that unless there is impure existence up to some extent, it is impossible to maintain self existence as body and senses. When this process of purification completes, impure desires get bleak. Eventually there remains nothing. And then there arises wisdom devoid of thought—construct and the body falls down then and there. The awakening of wisdom means after being free from lust, the aspirant attains himself with his spiritual teacher or desired object as an integral part. In a way, this is the attainment of his desired and in other way, this is his self realization.

By dint of the grace of Guru, the aspirant, in his own effect, attains ultimate wisdom and in this pure state, attains the state of *Cidākāśa* (the sacred space of mind). At that level, he is

simply desire less soul in the form of pure consciousness—no power can develop here, though it requires no need of that as well. But the aspirant leading this life, if does not complete his spiritual practice while living in the body, the state of *Cidākāśa* can not take place for him after his death. That aspirant can not get the opportunity to accomplish his incomplete task, for an aspirant does not have a seat. After departing his present body the aspirant gets inactive due to the absence of receiving a seat. His advancement is blocked completely. He remained at the same state passively where he has advanced himself in the availability of this body. The flow of nature brings him i.e. his elements towards *Cidākāśa*, this is true, but the aspirant can not understand that.

The spiritual advancement of *Yogī* is not like that. From the period of birth, the base of *Yogī* is almost pure. That's why; *Sadguru* (Right teacher) imparts him the initiation of Yoga. In result, the potentiality of transmitted power is intensified and the process of advancement is also different. If base is not mature, one can not attain intense power. The available power of Yogi is not only intense in terms of quantity, but its nature is also different. In the effect of this power, not only the impressions of lust etc. are wiped out but being purified, it becomes an ever companion of Yogi in the form of help. In the case of an aspirant, by the grace of God the unfavourable power takes the form of indifferent by giving up this unfavourably, but in the case of a Yogi, not only the unfavour of power goes away but it transforms into a favourable power-form. Then this favourable power appears as the self power of Yogi. At the end of spiritual practice, the aspirant attains the formless state of pure consciousness, but Yogi attains the pure form by the grace of *Yoga-kriyā*. Yogi never stays as formless or bodiless. The *Kuṇḍalinī*-awakening of a Yogi is almost different from the *Kuṇḍalinī*-awakening of an aspirant. The aspirant multiplies

his power given to him by his Guru with his own practice by receiving it as seed money—in result, by the flame of consciousness in the form of power, his lust and dross go away by and by, and at the state of climax, with the complete extinguish of lust etc. there ends the spiritual practice and the aspirant attains himself in his desired form. This is his *Siddhi*—this is the state of *Videh* (beyond body). The subsequent result of 'desire less-ness' (*vāsanā-nivṛtti*) is emaciated body (*deha-pāth*). In later period, Yogi needs not create a form of divinity through the power of supreme consciousness with his actions. Since Yogi is blessed with higher rights, he attains the form of supreme consciousness, body of the master, in the time of initiation. The duty of master is not form-creation by the power of *cit* (supreme consciousness), but to transform the impure desires into favourable power by purifying them with the help of *cit*-form given to him by the master. Yogi realizes this supreme form which is all powerful as not different from him, but Yogi transcends this state too. That means Yogi becomes witness and controller of this state as a transcendent being when he attains the supreme form. This form is actually the specific form of the supreme power 'Vishwajanani' (the mother universe). After attaining this form in his own nature, Yogi becomes active by and by in the practice to make it absolute. The quality of practice for the welfare of world depends on the basis of the attained quality of this fulfillment.

The aspirant is contracted, but the Yogi is generous. The aim of aspirant is to overcome his own suffering but the aim of Yogi is not only to free himself from his own suffering. Since Yogi is dedicated for the service of others, he finds way to help others to overcome their sufferings along with his own freedom from suffering. That is why no one can be true master except Yogi.

The difference in essential nature and action of aspirant and Yogi is told in brief. But all Yogi-s are not same. This is true that the general characteristics of Yogi are present within Yogi, but the aim oriented balance essentially dwells in him too. According to this vision, Yogi can be categorized in both ways as fragmented and integrated, and the fragmented Yogi again can be categorized between fragmented and eternal. Through this categorization, these three kinds of Yogi—nature as fragmented, integrated and eternal, are now our topic of discussion. Fragmented Yogi advances himself on the path of Yoga by choosing such kind of a higher ideal who is established beyond the space of mind (*Cidākāśa*). If one does not transcend one's ultimate goal which is unconditioned space of mind for ending of one's action, one can not attain the place of this Yogi. This is highest state and according to worldly viewpoint, the Absolute principle (*Parameśvara tattva*) is established on this very ground. With the effect of action done towards the goal of *Khaṇḍa Yoga*, this ground is attained. We will discuss later about *Mahākhaṇḍa* and *Akhaṇḍa Yoga* (The Supreme Yoga and The Integral Yoga). At present we are discussing a bit about the mystery of *Khaṇḍa Yoga*.

One can not attain the ground of Yoga (*Yoga bhūmi*) which is the goal of *Khaṇḍa Yoga*, unless one is attained the initiation of Yoga (*Yoga dīkṣā*). The reason is, after initiation, the expression of action is essential. Through initiation the seed of right to attain this ground dwells into the heart, but to nourish and nurture this seed with its bud into a tree-form and flower and fruit is within the field of Yoga action. If Yogi is without action or indifferent in action, he can not attain the goal directed by his master. In the period of initiation, the master transmits his grace or the power of benediction. This power is to be implemented through one's own will power or through action. This action is controlled by the grace, we have no doubt. But

action is action and grace is grace. The motif of action can not be materialized by the grace. It is unfortunate if a *Khaṇḍa yogī* is gifted by the initiation of his master or *Sadguru* and received his grace and even then he does not accomplish his work according to his own. This is because the goal is made clear by the master and right to attain this goal completely is given by him but even then this is only indolence in action that he (*Khaṇḍa Yogī*) can not attained his goal. The time span of life is limited. During this short time span, it is essential to fulfill the task. Because after departing from the causal body, we will not get the opportunity to accomplish our action in the state of bodiless for there will be no relation with the acting body during that state and then the advancement towards the path of Yoga will be stopped. There must be an end to action so long this body of flesh and blood is alive. The hope to attain the goal becomes far away. If one can accomplish all doings with this living body, the action ceases in a least period of time. If one does not finish his work, though one reaches to the source by flowing with the stream, yet this has no special value. Because then one does not reside on the *Bindu* of the lotus, this (to reside on the petal) one achieves only through one's own ability. Actually it is difficult to get right to reside on petals. One is to get involved in the light outside the petal.

But after gifting *Yoga-dīkṣā*, the initiation for Yoga, the master offers his disciple an asan, the appropriate spiritual seat. This seat-offering is a mystic phenomenon. Giving spiritual seat means giving an opportunity to stay in action relentlessly. And this seat is to be extended on the ground. That's why the master has to offer ground along with the seat to extend. Now where is this ground? At the time of having spiritual seat, the disciple must keep in his mind that after departing body, the soul does not stay in its intrinsic state indifferently. Therefore

that state is this ground, as an opportunity. Here one must keep in mind that in puja rituals, all ritual objects are the symbolic representations of Yogi's spiritual states. When he sits on the spiritual seat (*āsana*), this becomes the ground of the mortal body. After departing from this mortal body, Yogi has to continue with his actions suggested by his Guru, the spiritual master. This state is called *Gurudhāma* or the abode of Guru. It ruins as the Yogi completes his actions. Mortal body and its absence, both are always in contrary to practice the action with the seat (*āsana*). There is a difference between aspirant and Yogi. Aspirant can enter into the petals of a lotus in his mortal body but Yogi tastes the nectar from the corner of that petal. There is a difference between both.

Both can be resembled with two levels of Yogī, *khaṇḍa Yogī* and *mahākhaṇḍa Yogī* or *akhaṇḍa Yogī*, i.e. the unaccomplished *Yogī* and the accomplished *Yogī*. The accomplished *Yogī* attains the glory of the Mother Nature. The unaccomplished Yogi too sees the presence of the Mother Nature but he sticks there at a certain state of spiritual level. The seat of Mother Nature is at all lotus petals from ground nerve to the upward journey of the breath with its three states as *chāyā*, *anuchāyā* and *pratichāyā*, i.e. the shadow, the counter shadow and the reflected shadow respectively, but the unaccomplished Yogi does not attain the all levels of shadow. He sticks to either one or two levels of the shadow of the Mother Nature. Actually truth reveals at every levels of the Mother Nature but one can not see it empirically. Truth is self revealing but it is always rapped in its power that is shadow of the Mother Nature.

According to the *Yoga-dṛṣṭi* (the vision of Yoga) of Jñānaganja, we find three Yoga regions initially; the first ground

is called Gurudhāma, the abode of the spiritual master. The second ground is Jñānaganja. This is the second Yoga region. The third ground is the world master (*visva Guru*) and its place is this enormous world. For the supreme wisdom, *mahājñāna*, the aspirant and the *Yogī* have to fulfill all the stages of Yoga to attain all these three regions. All these three regions are the grounds of actions, *karma*. All three regions are beyond time. Especially Jñānaganja is beyond the region of sun. The religion of time is decay and death. The grace, *anugraha* is given to all. The grace plays a vital role in the process of Yoga. But this is not the end. Jñānaganja is the kingdom of spiritual master.



## Chapter Three

### *Body and action*
### *And the essence of Jñānaganja*

My spiritual master used to tell, 'the body is only for action where attachment, sorrow etc. are prohibited'. For, God made man after his own image. As action causes body is true so is the true that body is only for actions. Without body neither action nor enjoyment is possible. One has to take body in order to perform one's *prārabdha karma*, the stored actions (or, stored consciousness, unlike *Buddhist ālaya vijñāna*). The body is essential till one has not accomplished his actions. This action is bhoga, attained the fruits of action, good or bad. Once one has relished all fruits, the body diminishes. The body which acts is named *karmadeha*, the body which tastes the fruits of actions is *bhogadeha* and the body which acts and tastes is named *misradeha*, the action body, the relishing or suffering body and the mixed body respectively. Caste, age and accomplishing enjoyment, these three are the fruits of stored actions from previous lives. Caste or birth is related to body and death occurs when this very relation is delineated.

Even the devotee singer Ramaprasada, too describes the supreme state of human body in his music by stating, 'Oh dear mind, you don't know agriculture even though you yield gold by nurturing this human body.' What is said here as agriculture, is actually the name of action. One has to accomplish all actions

by the virtue of body. This is the significance of human body. Following to the law of nature, the individual soul has eventually achieved this human body after travelling through 84 laks births. Then only he has gained to right to act. And then only he proceeds towards the path of spiritual journey.

'*yoneh sariram*'. The body came out of the vagina, the pedestal. The human birth (vagina) is the best birth. The human body is the best body. The conflict of both existences, conscious and unconscious, rises in the body only. It arises after the coupling of penis and vagina. Before the evolution of human growth, all developments are made naturally with the inspiration of nature.

Here I feel to mention a serious mystery. If a man during his life attains this ground, i.e. accomplishing the actions of three spiritual seats, the entire universe attains his serene presence towards liberation. What we call death, is a thing of lowest level, even though it is inevitable. In reference to the mystery of Jñānaganja, I would like to share my experience in detail, here and onwards. According to my own wisdom, I will prefer to share its intrinsic virtue. It is impossible to unmask the mystery of the secret in this manifest world. But with the grace of some officers of that kingdom, truth reveals from within the Yogi.

If the ground is weak, the arousal of *Kuṇḍalinī* is less. The spiritual practitioner, with the grace of his spiritual master, raises his fire of wisdom to evoke the supreme wisdom for all humanities. The practice of *Yogī* begins where the practice of the aspirant ends. That's why, in the very beginning, the difference between aspirant's action and Yogi's action is clearly mentioned. Yogi has to transcend death by relentless attaining his bodies. We have discussed here the inert body and the conscious body to attain the supreme consciousness.

In the present condition of an individual soul, there are

three important stages of life. These are *ātman*, *karaṇavarga* and the gross body. *Karma* or action diminishes with the help of action only. But once we don't reach the state of great corpse, the total revelation of supreme power goes ashtray. The total revelation can not take place. In this *kriyā*, the function, the power of spiritual master is supreme.



# Chapter Four

## *Ten Letters from Jñānaganja*

All these ten letters I am referring here with the permission of my revered spiritual master. Only the essence of each letter is given here.

***Letter one :***

I pray to lord Vishwanath that let the light come out from within to fulfill your all accomplishments. Attain the eternal bliss. There exists an emotion transcends all human emotions. The enquiry for the self is the ultimate enquiry that wipes out all confusions regarding mortal lives. The pure consciousness reveals by and by in terms of conscious and unconscious states respectively. Yogi has to create his own cave and oasis. Only here he should stay and enjoy bliss for the entire humanity.

***Letter two :***

In my previous letter I was referring to the cave and oasis of a Yogi. It is actually the deepest soul where the soul of the Yogi can find rest and ecstasy. All else places are not congruent. Yogi has to practice the beyond and the timeless while sitting in this cave. Here oasis implies, if he is in the midst of crowd and chaos, he must maintain his serenity by creating a restful place like oasis in his deeper soul that can not here the outer

noise.

***Letter three :***

Muni is one whose silence is ascetic. It is essential for the Yogi to be with his ascetic silence. In the realm of spiritual practice, the significance of truth and silence is must and supreme. Therefore a muni or monk maintains his silence relentlessly. In this great silence, he can trace some dazzled sparks. These sparks show him the way to Jñānaganja.

***Letter four :***

I can show you Jñānaganja in many ways. You can see this ground physically and ontologically as well. Visibly and invisibly you can feel and find that ground in Himalayan valleys near Tibet. There is a place where all souls as Yogis take rest who were in human body and attained the truth, is called Jñānaganja. These Yogis practiced all severe things to attain the supreme wisdom to liberate their souls are still here timelessly. They showed the path to humanity and now invisibly continue there journey towards transcendence.

***Letter five :***

Vishuddhānanda knows and understands all. By dint of the grace of you spiritual master, you have all, you have not the feeling of any absence or crisis. Most of the time, so many of your disciples stay in your skeptic mind. They feel more tortured in less pain, and feel contented in some pleasure. What is to be seen or acted, I have to do. No body of Bhrgurama Swami asrama knows that he has neither beginning, nor middle, nor end. Everything is astonishing in this world. No body

wishes for peace, actually.

***Letter six :***

What I am you know very well. I see all subjects of your disciples. I have a decided to send an ascetic to you to examine your disciples. You get good post (not material but in the sense of spiritual fame) as you do good work, even an eternal boon will be given to you, and you will feel its fruit within a week. Be active about the hermitage, i.e. *āśrama*. Don't give any subject to your disciples now, determined for them. Not yet. Give when I instruct you. You will see gradually, there is little hope of pain in this seemingly painful world. If you act properly, you will become *Mṛtyunjaya*.

***Letter seven :***

The thinking capacity of human is greatest among all creatures. That's why people don't bother for a Guru, the spiritual master. They have disbelief in one scripture and interested in other where they feel that would be beneficent for their selfish motifs. This is the reason leads them to make doubt on nature and leads them towards sufferings. You and your disciples have to understand all these. I can write you their all tendencies. I am your slave even though you can be my slave. I have visited the new hermitage several times. If you don't find rest, I will make a special discipline for you.

***Letter eight :***

There exist great fear and great suffering friend. *Mahāśakti*, the supreme power is always with us. She is the power of supreme consciousness. He is greatest Yogi among all Yogis, He only knows the science of Yoga. He teaches one in whatever way, one gets liberated for sure. Time is relative,

definitely. I simply follow his instructions. You do all your works regarding writing analytically and make it publish accordingly. Keep an eye on whatever is going on in the hermitage. Whatever he said to me, I wrote. And that's all.

***Letter nine :***

(Yogi Umānanada Swami writes to Yogi Vishuddhānanada)...This world is real and unreal in various senses, only the Yogī knows the truth.

(Swami Vishuddhānanda)...It is famous in the world that contemplating over God by the help of Yoga is miraculous. Only through Yoga, He reveals, He manifests Himself, and that is most beautiful thing in this world, in the human life. In order to have a stainless sky in the middle of human heart, one needs to give up repentance and grief. You will overcome all these and feel great joy.

***Letter ten :***

When your tendency is auspicious, all tremendous powers of desire for pleasure weakens. Then the mind stuff (*citta*) wipes out all kinds of darkness, and makes a clean sky where the sun of wisdom rises, an entirely different face of a flower is before you to offer immense joy. We came from joy. We are in the joy. And we are going to enter into joy. Our *citta* is *ānanda* is satya. We are truthful and blissful consciousness.



***Seven pages from his personal diary ...***



*18.8.38*

All senses have its coverings, like eye-lid. When we drop our eye-lids, our eyes can not see outside. They turn automatically inside. Similarly when we use coverings of other senses, they turn inward naturally. Therefore we don't need to make effort to turn inside.





*19.8.38*

Can we see void in everything? If we see, we can see that void in ourselves too. Because everything is eventually and ultimately nothing, void, invisible atoms. Vijñāna Bhairava tells about five kinds of void. All alphabets are void.



*Seven pages from his personal diary ...*



*1.9.38*

Consciousness is truth. Awareness is self. Kashmir Śaivism says like that. There is no such thing as self but the awareness. Awareness of what ? About consciousness. Who is aware about consciousness? The consciousness itself is aware of consciousness. And then me ? Me is witness of this eternal awareness, even after death of the mortal body. And ultimately, this witness becomes the part of that grand awareness. We merge into Śiva and we become Śiva.





*1.1.39*

*Bindu* is more important than a line. When we see a line, we don't see the *bindu*. A line conceals *bindu*. *Bindu* is power. Line is creation. What is created is subject to decay and death, except *Bindu*. We can attain bindu in order to attain what is behind this *bindu*.



*Seven pages from his personal diary ...*



*10.2.39*

For an aspirant or a *Yogī*, darkness is must. Darkness includes concentration, aloneness and solitude. It is dark chamber where we invite light. In this dark chamber, Light awaits for its timeless manifestation. You can see a light gradually appearing before you when you shut your eyes from outside. What is this light appearing in different forms when you close your eyes ? It is the indication of truth.





*11.2.41*

Truth reveals in the midst of two existing images. If you look at the first image and then turn your eyes towards the other image. Then return to the first one. When you are moving again towards the second, stop and stay in between. In this midst, you have not yet completely drop the first and you have not completely hold the second. Your mind turns inward. Your eye-lids will not close completely. They are now half-opened. This is your third eye, the eternal eye of *Pratibhā*. You are then a *devatā*, a deity. The truth, the God, the pure and supreme consciousness is waiting in you to manifest in this one, single life. Relax and see what is going on inside and what nature is cooking in you to determine all good things for you.





*19.8.42*

*Nāda* creates form. One can not believe. How a sound can constitute a form. Your form is determined and prompted by sound alone. This sound is *Nāda*. Form appears and disappears in the sky of *Nāda*.



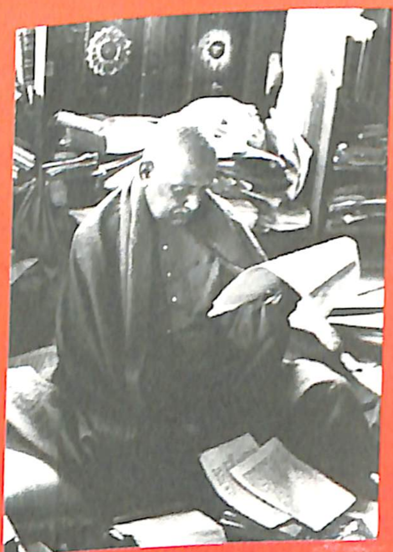
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Mahamahopadhyaya Pandit Gopinath Kaviraj was a great Yogi, an enlightened soul of our time from Varanasi. He was the one who shared his spiritual experience in black and white unlike usual Yogis. He had passed through excruciating pain in worldly sense and got liberated by dint of his spiritual master Yogi Vishuddhanand Paramhansa's grace. He wrote books with innovative divine beauty in Tantrik sense as Tantra actually means the expansion of the sacred wisdom.

Jñānaganja is an oft-searched state indicated by all great Yogis appeared on this earth. It is hard to find out and perceived by the ordinary eyes. The third or creative eye can have the eternal beauty of this place located somewhere in Himalayan valley assembled by all seers, sages and ascetics including one who has attained the supreme consciousness. This place truly exists and all spiritually enlightened Yogis still remain there, known by Yogis moving around in their mortal bodies. Only a Yogi can tell us about this mystic place. And it was Pandit Gopinath Kaviraj who has written about for the first time about this place. Jñānaganja is appearing here for the first time in English.

Gautam Chatterjee, great grand son of Pandit Ishwar Chandra Vidyasagar is a poet and philosopher. Author of 'White Shadow of Consciousness', Gautam has translated the complete Tantraloka by Abhinavagupta for the first time in English. This book is translated from original Bengali for the first time.




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